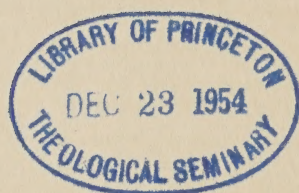


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*Democratic
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College*

1850-1950

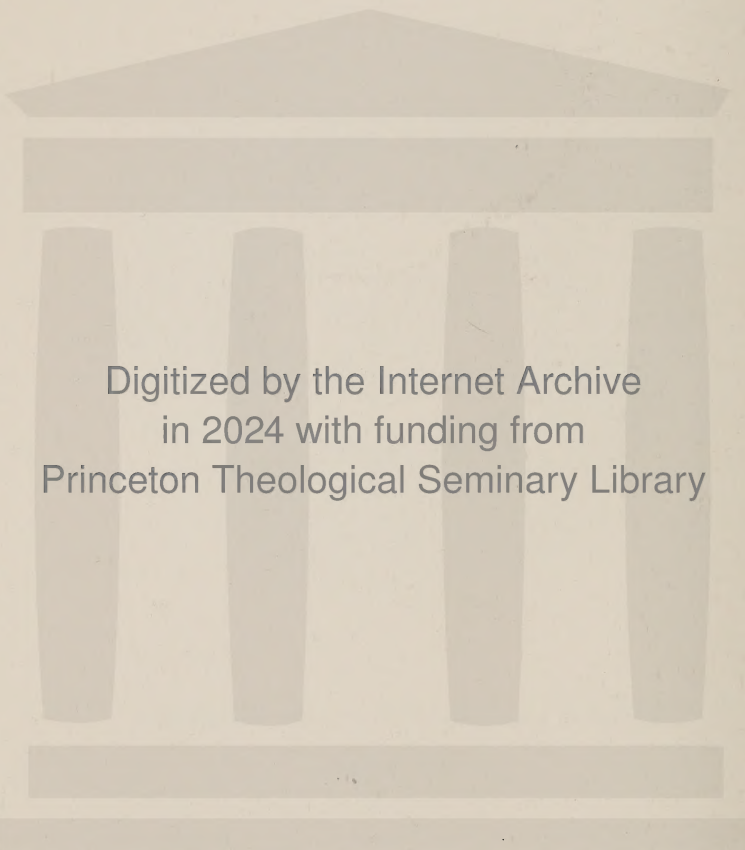
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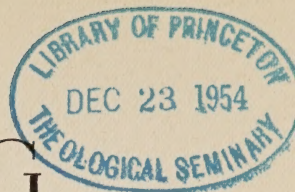
By

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E. I. F. WILLIAMS, '14, A.M., Ph.D., Litt. D.

Professor of Education at Heidelberg

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HEIDELBERG COLLEGE

TO
ADMINISTRATIVE OFFICERS,
FACULTY, STAFF AND STUDENTS
OF
HEIDELBERG COLLEGE
WITH WHOM THE AUTHOR
HAS BEEN ASSOCIATED
FOR
SEVERAL PLEASANT DECADES

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Foreword

THIS HISTORY has been written by the author by commission of the Board of Trustees of Heidelberg College who wished a centennial history prepared to record for alumni and friends of the College its development during its first century.

To explain certain points of emphasis and seeming omissions it is desirable to suggest the point of view from which the author has proceeded in writing the volume.

There is a difference between a *chronicle* and a *history*. In writing the former, "a bare record of events without philosophical or literary treatment," one primarily recounts factual material. But in a true history interpretations and evaluations are necessary, into which backgrounds, relationships, causes and effects and, above all, the place of the institution in its historical and social setting, must enter.

In writing this volume, the author has sought to appraise the institution and its place in the history of a country which now boasts seventeen hundred institutions of higher learning and to show how his own alma mater has performed a distinctive service in our national and international life.

In tracing its development and estimating the influence and contribution of Heidelberg as a college, two adjectives continually come to mind—two words which, more than any others, express the essence of her tradition. They are *Christian* and *democratic*, words contained in the title of the volume. Though each is related to the other, each has a specific concept and connotation of its own. In writing the story of her first century an attempt is made to show how these two words express patterns which have been present from the beginning and how, in varying forms, they have persisted throughout the years.

The emphasis is upon the growth of the institution. Individuals are mentioned only as they have contributed to its ideals and promoted its development. Many persons, named and unnamed, have labored to produce the Heidelberg of today, and their service has been given in many and varied forms. But a history cannot be merely the history of individuals even though their biographies are important and interesting. There is some truth in the statement "An institution is only the lengthened shadow of one man"; but it is only a half-truth. Here

the position is taken that many have been contributors, be they presidents, members of the boards of trustees, members of the faculty, parents, students, alumni, church groups, or other friends. Leaders both make their environment and are made by it and the history must be representative of all factors, administrative and non-administrative. The college must be judged by its total impact. The institution is represented by the whole faculty—not one faculty member. So it must be with members of the board of trustees, students or administrative officers. In writing a history, “growing pains” incident to progress must be distinguished carefully from cancerous growths which destroy.

Too much emphasis should not be given to the financial and material phases which, though necessary for the continuance of the college’s life, as means rather than ends are subordinate to intellectual and spiritual achievements. Executive and administrative activities are necessary, but even these are of social value only as they promote the life and teaching of the students. They are servants in the house rather than masters of the domain. Many—executive officers, boards of trustees, church leaders, members of the faculty and students—have left their unforgettable mark on the institution as they have labored in it and for it. The final test of the worth of the college is to be found in its product as shown in the lives and contributions of the alumni.

A college must be interpreted not only in terms of its motives and purposes but, too, in the measure of its achievements. If it be religious, it must have a spiritual impact on those whose lives are touched by it; if democratic, it must advance democratic living in college and after. It is a living organism of which brick, stone and mortar are only the outward shell. Real loyalty of its alumni and adherents must rest upon their recognition of the College’s enduring, abiding value. Superficial college spirit may rest upon “games won,” “chumminess,” or a “wonderful time,” but abiding loyalty, not so. College spirit must be an outgrowth of the essential spiritual tone of the institution, of a feeling of its genuine worth. It must be deeper than that of a type of alumnus found in every institution whose primary post-graduation interest is in the extra-curricular activities which contribute to his own enjoyment.

An attempt has been made to interpret the history against the period in which it was made. No fallacy in historical writing is greater than to read into past events present attitudes and ideas which were non-existent when the history was in the making, the fallacy of “writing history backwards.” There is always the temptation to describe events in terms of present-day perspectives, neglecting the attitudes as they

actually were at the time when the history was made. Truer history is written when events are not glossed over nor given an interpretation which did not exist at the time, and there is recognition that changes have come about in thinking and points of view during the century. The outlook of a century ago was not the outlook found in 1950, even though the dominant motive of the college as Christian and democratic characterizes each period. And, of course, the college must look to the future. For a growing, vital institution pride in *posterity* is of more importance to it than is pride of *ancestry*.

The "verdict of history" must come after the facts are all in, weighed, sifted and appraised; after a search for "the truth, the whole truth and nothing but the truth." Especially in the later years which are so near the present, a true verdict on programs and appraisal of events is difficult, if not impossible. Any estimate of the work of those who are still active, whose contribution is still in the making, must be partial and faulty, so the activities of those whose service covers the later years of the century must be presented primarily as factual, postponing evaluation and final judgments to the future.

The help of many has been graciously given during the arduous but pleasant task of producing this narrative. Thanks are due to many who assisted during the project of writing and preparing the copy for the printers. Included are administrative officers, faculty, students, librarians. To name all would be impossible. Especially is the work of Mrs. Letha Crumrine, who typed the final copy for the printer, to be noted and recognized.

Errors of fact or interpretation are the author's own. It was Thomas Carlyle who once said "Histories are as perfect as the historian is wise and gifted with an eye and soul." Whatever faults the narrative may have are the author's.

And so the first century closes, and the second opens—one full of promise, and indicative of challenging and productive years ahead.

E. I. F. WILLIAMS

Chapter I

European Roots

HEIDELBERG COLLEGE was founded by the Reformed Church in the United States which in America was the successor of one of the oldest, if not the oldest, of the Reformation groups. As a movement within the existing church it is older than as a denomination. It began as an effort to reform the Roman Catholic Church. In the beginning its leaders had no desire to break away from the Roman Church. Rather, like the Puritans of England who wished not to separate from the Church of England, but to reform its practices, so it was their wish to rid the mother church of undesirable practices and beliefs, while remaining within it. In the early years different names were given to the groups, but they themselves preferred to be called "Evangelical Christians." It was only later, when it seemed advisable to be designated by a distinctive name, tradition states, someone in France called the church group "Reformed," a name which was to come into general use. In the early days the name was written in small letters rather than capitals. The followers of Zwingli, Calvin and Knox wished it to be known as the "reformed church," or "The Church Reformed according to the word of God." They objected to any other name as denoting sectarianism.¹

The church arose in three European localities: Zurich, Geneva, (two cities of Switzerland), and the Palatinate in Southwest Germany. The Palatinate, consisting of two parts, the Upper and the Lower or Rhine Palatinate, was one of the seven electorates of Germany, situated along both banks of the Neckar and middle Rhine rivers. It was in the sixteenth century one of the most fertile, as well as one of the most beautiful countries of Europe. It is now part of Baden, Hesse and other states of Germany. Heidelberg was the capital and the residence of Elector Frederick III.

Because the Reformed Church, through its teachings and early beliefs, it came to be regarded as "the mother of sects," such groups as the Presbyterians, Mennonites and even the later Methodists were strongly

¹ Dubbs, Joseph Henry: *Historic Manual of the Reformed Church in the United States*. Lancaster, Pa., 1885, pp. 9-10.

influenced by its teachings. It was far more democratic in its government than many other churches of the time and emphasized creed less.

Among leaders of the "reformed" movement was Ulrich Zwingli, principal German-Swiss reformer of Zurich, who more than any other was responsible for the position taken that there must be "the free church in the free state."² Other leaders were Beza and Calvin, the latter born near Paris of a mother of German descent. Melancthon, of Germany, had earlier been a disciple of Luther but later transferred his allegiance to the ideas of the Reformed Church of which many consider him the real founder, though he never became a member. Though an associate of Luther, he had been influenced strongly by Zwingli. He is often quoted in a sentence which expresses the modern democratic ecumenical position: "In necessary things, unity; in doubtful things, liberty; in all things, charity."

We are here concerned primarily with the development of the church in the Palatinate rather than in Switzerland because it is from the former area that immigration to America was greatest and because it was this German stock which later, in the New World across the sea, became the nucleus of the Reformed Church in the United States by which Heidelberg was founded.

Heidelberg was the capital of the Lower Palatinate. It was a seat of government and here the Elector, Frederick III, had a famous castle, often called the "Alhambra of Germany," because of its splendor. Heidelberg was also a prominent seat of learning. Heidelberg University, the oldest university in Germany, had been founded in 1386 by Rupert I on the pattern of the University of Paris. It was established by a special bull of the Pope. Early in the fifteenth century the Cathedral of the Holy Ghost was united with the university. In the early days of the Reformation the university strongly opposed the new movement, but later it became a stronghold of Protestant learning. Among its famous professors have been Melancthon, Ursinus, Olevianus, Helmholtz and Bunsen.

It is said that Elector Frederick II became Reformed under the influence of Melancthon. Elector Frederick III succeeded him as ruler of the Palatine House and married a Protestant princess. It was, in part, his devotion to her which led him to adhere to the Reformed faith. Too, one of his sons had resided at the French court and through him the father began to understand the value of the Evangelistic fervor which later found its fruition in the Reformation. A third influence was

² *Ibid.*, p. 122.

the teaching of Jacob Sturm. As an Elector he gave himself to his duties with great devotion and without doubt was the greatest ruler of the Protestant Church in the Palatinate.

During the Elector Frederick III's reign, a remarkable group of eminent men were brought together at Heidelberg either as professors at the university or as officials of church and state. Many were natives of the Palatinate. Others from abroad, because of the congenial atmosphere, accepted invitations to take up residence there.³

Among those who accepted the invitation of Elector Frederick to come to Heidelberg was Olevianus, pupil of Calvin, practical minister of the Gospel. He had learned to know Frederick's son by a chance incident. As the two young men were swimming across a stream, Olevianus rescued the son from drowning. In this way he became a friend of the Elector, who later invited him to assume a professorship in the Divinity School of Heidelberg. He was a member of the consistory and court-preacher, as well as a preacher in St. Peter's Church and the Church of the Holy Ghost at Heidelberg. Another young man, Ursinus, a pupil of Calvin and Melancthon, was a professor at Breslau. A week after Melancthon's death, in 1560, he resigned, and though he was only twenty-eight years old, he was appointed Principal of the Divinity School at Heidelberg.

It was growing more and more apparent that the "reformed" group of Protestants needed a statement of their beliefs. Accordingly, in 1562, Frederick III commissioned the two, Ursinus and Olevianus, both strict Calvinists, to prepare a catechism which would form the basis of doctrine and confession of faith for adherents of the Reformed Church of the Palatinate. The two young men, Ursinus, professor of theology at Heidelberg, twenty-eight years of age, and Olevianus, twenty-six years old, set about the task with amazing speed, completing it and making its publication possible in January, 1563, a year later. While the catechism was not their work alone, but the result of common effort beginning as stated by the Elector in the early editions "with the counsel and assistance of our whole theological faculty also all superintendents and principal church counselors," the two were chiefly responsible. Elector Frederick III, upon its completion, called together

³ *Tercentary Monument in Commemoration of the Three Hundredth Anniversary of the Heidelberg Catechism*, published by M. Kieffer & Co., Chambersburg, Pa., 1863; pp. 59-60 in Chapter "The City and University of Heidelberg with Special Reference to the Period of the Reformation and the Time When the Heidelberg Catechism Was Produced" by Dr. C. B. Hundeshagen, Privy Church-Councillor and Professor of Theology in Heidelberg.

a synod of the theological faculty, and the principal pastors of the Palatinate, at his Heidelberg castle to examine and approve it, and it was soon introduced throughout the entire Palatinate. So was made official an extraordinary document which later was translated into the languages of The Netherlands, Hungary, Transylvania, Poland, France, England and United States. The *Encyclopaedia Britannica* considers it "the most attractive of all the catechisms of the Reformation," and states that it "... probably shares with *De imitatione Christi* and *The Pilgrim's Progress* the honor of coming next to the Bible in the number of tongues into which it has been translated."⁴ During the first year three editions were printed. Of it Dr. Philip Schaff, noted church historian, wrote: "It is the flower of the entire Reformation."

The two principal authors, one a professor of theology and the other a parish preacher, were comparatively obscure in reputation, yet they produced a work which for three centuries was to direct the development of the Reformed Church of the Palatinate, and to influence the beliefs of many other denominations. Truly the work of reformation was that of young men. Calvin, another reformer, was twenty-six when he published his *Institutes of the Christian Religion* and Melancthon even younger, when at the early age of twenty-four he gave to the world his influential *Loci Communes*.⁵

The relationship of the Heidelberg catechism to the Reformed Church was stated by one of the most eminent church historians as follows:

As to doctrine, the German Reformed Church still holds, and for some years past with increased veneration and love, the Heidelberg catechism, the most genial, profound, and spiritual symbol which the history of the Reformed Church has to show. It dates, indeed, as is well known, from the Pentecostal age of Protestantism but from the later, maturer days of that age, when the leading phases of the Reformation could already be seen and compared, and its results systematically put together. Accordingly it combines warm religious enthusiasm for evangelical truth with calmness, clearness, and command of material; and, as the joint product of a disciple and intimate friend of Melancthon, Zacharias Ursinus, and an earnest practical follower of Calvin, Casper Olevianus, it presents the theological and ecclesiastical position of the German Reformed Church in its whole relation, both as to agreement and differences, to Rome, Wittenberg, and Geneva. This position is decidedly evangelical, and intermediate between

⁴ *Encyclopaedia Britannica*, 1946 edition.

⁵ *Tercentary Monument in Commemoration of the Three Hundredth Anniversary of the Heidelberg Catechism*, published by M. Kieffer & Company, Chambersburg, Pa., 1863; selections from chapter "Frederick III, Elector of the Palatinate" by B. S. Schneck, D.D., Chambersburg, Pa.

the German and the non-German, the Lutheran and the rigid Calvinistic Protestantism.⁶

The Reformed Church, states Dr. Schaff, lays stress "on thorough reform, individual, personal Christianity, freedom and independence of congregational life, and strict discipline . . . it is essentially practical, outwardly directed, entering into the relations of the world, organizing itself in every variety of form; aggressive and missionary."⁷

The teachings of the Reformed Church attracted many noted personages and leaders. Among these were Rembrandt, the great painter, and Pestalozzi, who was a parish preacher in the Reformed Church as well as an educational reformer.

Persecution was the lot of many who embraced the new faith. The Reformed Church is often called "the church of the martyrs." It must be remembered that for many decades religious differences were to keep Europe in a state of turmoil. Early in the seventeenth century (1618-1648) the Thirty Years War devastated Germany. Her provinces were ravaged and the land along the Rhine was turned into a desert. At the end of the war two-thirds of the former German population had perished. In the Palatinate only 50,000 citizens were left of the 500,000 who originally lived there. It is said that "the Elector Palatine beheld from his castle at Mannheim six cities and twenty-five towns in flames where lust and rapine walked hand in hand with fire and sword."⁸ In 1638 there were only 200 farmers left in the rich Palatine, while around Heidelberg there were "more wolves than men."⁹ The treaty of Westphalia, which closed the war, was only an interlude in the religious persecutions which characterized the two centuries which closed with the year 1800. By the treaty of Westphalia the Reformed group were for the first time legally recognized as a church. The Thirty Years War had hardly ended before the French armies of Louis XIV invaded the country. Louis gave orders to his marshal, Melac, to "ravage the Palatinate." As a result the torch was applied to its villages and they were soon reduced to ashes. This second persecution lasted through the war of the Spanish succession which came to an end in 1713. As a result, the Palatinate became a poor man's

⁶ Dr. Philip Schaff: *America: A Sketch of the Political, Social, and Religious Character of the United States of North America*, In Two Lectures; C. Scribner, New York 1855, pp. 196-197.

⁷ *Ibid.*, p. 112.

⁸ Richards, George W., D.D.: *The German Pioneers in Pennsylvania*, Reformed Church Publishing Board, 1905, pp. 8-9.

⁹ Good, James I.: *The Historical Handbook of the Reformed Church*, Heidelberg Press, Philadelphia, Pa., 1901, pp. 39-40.

land with a corrupt manhood. Social conditions were frightful. Losing hope for their future the distressed peasants became outlaws, robbers and murderers. "Freemen became serfs; rich burghers became narrow-minded shopkeepers; noblemen, servile courtiers; princes, shameless oppressors." Misgovernment was rife. There was a confusion of secular groups, tiny states, free cities, and free villages which increased the disorder and anarchy. Small courts, lords, and princes aping the excesses of the court of Louis XIV, were found in great variety, "sometimes by the dozen to the square mile," and kept the country in a state of complete exhaustion. This new internal affliction, added to the hardships resultant from the Thirty Years War which had set the material development of German back for two centuries, left the country completely prostrate. The Palatines turned to England in their distress. In 1710 they sent a letter pleading for help:

We, the Poor Distressed Palatines, whose utter ruin was occasioned by the merciless cruelty of a Bloody Enemy, the French, whose prevailing power, some years past, like a torrent, rushed into our country and overwhelmed us at once; and being not content with money and food necessary for their occasions, not only dispossessed us of all support, but inhumanly burnt our houses to the ground, whereby being deprived of all shelter, we were turned into open fields, there with our families to seek what shelter we could find, were obliged to make the earth our repository for rest and the clouds our canopy or covering.¹⁰

This describes the condition of those who later departed for London and of a large proportion of those who migrated to the American colonies.

After the French wars the new denominational sects of Germany came into conflict. Among the rival creeds and competing theologies the main struggle arose between the Lutheran and Reformed churches. The adherents of these groups had shared, in some places, the use of the same church buildings for worship even though they were bitterly opposed to each other in their theology. Under such conditions the situation became increasingly difficult and hopeless. Many longed for a new home. This they found in the New World in the colonies of America, particularly those of the Middle States, New York, New Jersey and Pennsylvania.

William Penn, the English proprietor of Pennsylvania, was at first suspicious of Lutherans, Reformed and the Church of England but later changed his position. Germans came to his colony and news of

¹⁰ Richards, George W., D.D.: *The German Pioneers in Pennsylvania*, Reformed Church Publishing Company, Philadelphia, Pennsylvania, 1905, pp. 10-11.

the opportunities to be found in the new land spread like wildfire along the Rhine section of Germany and into Switzerland. As a young woman the mother of William Penn had been a member of the Reformed Church. Her father was a merchant of Rotterdam, named Jasper. However, after her marriage she had become a member of the Church of England, at this time formal and mechanical in its religious outlook. Its lack of fervor led her son, William, to become a Quaker. However, he was much influenced by his mother's early teachings, and, as a young man, he had visited France, to study under Moses Amyrault, a noted Reformed theologian.¹¹ These family connections doubtless had their influence on William Penn to give him particular interest in providing a refuge for the oppressed peoples of Western Germany in his colony.

And so the swelling tide of immigrants came, a tide which was later to become a flood, bringing with them their poverty but, more important, their hopes and aspirations, and their desire to worship freely in a land of free men.

¹¹ Dubbs, *op. cit.*, p. 161.

Chapter II

Beginnings in America

WHY DID the Germans come to America? The answer to this question can be found in the living and social conditions, the oppressions by petty rulers who were religious and civil tyrants, the urge to live in a land of freedom and peace which they conceived America to be. The preceding chapter describes the conditions.

The flow of German settlers came to New York, Pennsylvania and the neighboring states for a good reason. New York had been settled by the Dutch with whom the Germans had close association in Europe and with whom there were ties of religion. In Eastern Pennsylvania and Maryland they found the same rolling hills, fertile valleys, as they had left in the Rhine Valley from which they had come. These sturdy Germans took to farming in the rural districts, unlike the English and Scotch-Irish colonists who chose to settle in the cities of Western Pennsylvania.

The largest number of immigrants came to the area from South-western Germany (The Palatinate) and Switzerland. The Palatinate comprised about 340 German square miles, an area smaller than the present size of the State of Massachusetts. It extended along both banks of the Rhine River and contained Mannheim, Heidelberg and Worms among its principal cities.

Land companies were formed at Frankfurt to promote immigration from Germany to settle in this new country and land of promise. So many came to America from this section of Germany that, in England and America the immigrants were commonly called Palatines.¹ After their arrival they continued to use the German language, later modified through fusion with English into "Pennsylvania German" or as more commonly known colloquially, "Pennsylvania Dutch." It was from this stock that many famous American families originated. Among them were the Rockefellers; John Wanamaker, the great merchant prince; Charles M. Schwab, the steel industrialist; and Dwight D. Eisenhower,

¹ Faust, Albert Bernhardt: *The German Element in the United States with Special Reference to its Political, Moral, Social, and Educational Influence; in Two Volumes*, Vol. I; published by Houghton Mifflin Company, Boston and New York, 1909, pp. 53-54.

supreme commander of the allied forces during World War II. John Jacob Astor, "who was born near Heidelberg, Germany in 1763," preserved the name of his birthplace, Waldorf, and his family when he designated his large and famous hotel the Waldorf-Astoria. No less famous was John Peter Zenger, a son of the Palatinate who assumed leadership in the fight for freedom of the press in the American colonies. Coming to America as an orphan, he had been left behind in New York when the other colonists went on to New Jersey and Pennsylvania.

The first German settlement in Pennsylvania was at Germantown, appropriately so called, as it was founded by a group of refugees, principally Quaker, from the Palatinate. In the early days William Penn preached to them in the German language and the city, to this day, has remained a German city. It became the base from which the German immigrants fanned out into the neighboring counties of Montgomery, Berks, Lebanon, Lehigh and York.²

They were received cordially. It was because of the kind of treatment they received in Pennsylvania that the Palatinate colonists settled there rather than in the State of New York and was responsible for the fact that New York, in colonial days, ranked only fourth among the colonies in population, being exceeded by three others: Massachusetts, Pennsylvania and Virginia.³

Before the Revolutionary War, Philadelphia was the principal port of entry for immigrants from Germany. A few came in through Baltimore and New York, but it is probable that more arrived through Philadelphia than from all other ports combined. During the early eighteenth century five to eight thousand Germans entered. Religiously, those who came were composed of Quakers, Moravians, Lutheran and Reformed groups.⁴ The last brought with them to Pennsylvania the Heidelberg Catechism when they arrived from the Palatinate, the first American edition of this being printed by Christopher Sauer, the famous printer of Germantown.⁵

So rapidly did the German population increase that the colonial

² *Ibid.*, pp. 46-47.

³ *Ibid.*, pp. 104-105.

⁴ Dr. Philip Schaff: *America: A Sketch of the Political, Social, and Religious Character of the United States of North America*, In Two Lectures; C. Scribner, New York, 1855, pp. 107-108.

⁵ *Tercentary Monument in Commemoration of the Three Hundredth Anniversary of the Heidelberg Catechism*, published by M. Kieffer & Co., Chambersburg, Pa., 1863; selections from chapter "The Fortunes of the Heidelberg Catechism in the United States" by Rev. J. H. A. Bomberger, D.D.

nationalists, especially the English, were perturbed. Benjamin Franklin feared they would dominate the colony. Benjamin Rush, noted patriot and surgeon in the Revolutionary Army, a signer of the Declaration of Independence and later a member of Congress, was similarly alarmed. When the Declaration of Independence was signed it is estimated that a third of the population of Pennsylvania was German and Swiss. Already, fifty years earlier, Logan, the Secretary of the Province of Pennsylvania wrote: "We shall soon have a German colony, so many thousands of Palatines are already in the country." According to estimates of the time, the population of Pennsylvania at the middle of the eighteenth century was 190,000 of which 90,000 were Germans, 30,000 of whom were of the Reformed faith.⁶

In the early days, as is still often the case, the Reformed and Lutheran groups shared the use of the church buildings for worship. In Europe both groups had been trained to participate in affairs of state. For the most part they were poor, but industrious and frugal in their habits. Relatively, their numbers were small. The churches of the Reformed faith were few in number, feeble and scattered. Services were irregular, pastors few, and the spiritual life of the people was declining in vigor. As a consequence, many communities had neither public worship nor schools, and, even in the most religious of families the children failed to receive adequate religious instruction and training.

During the colonial period the Reformed churches of America maintained their connection with the Dutch Reformed Church of Europe which had its headquarters in Amsterdam. The Dutch Church, as the established state church, was rich, strong and influential, while the German Church of the Palatinate was poor. Many refugees from the Palatinate had escaped persecution by fleeing to Holland as had the Huguenots and the English Pilgrims before them. So it was natural under these deplorable conditions that an appeal should be made to the Dutch Church for help. In 1746 a request from the members of the German congregations in Pennsylvania was sent to Holland to provide someone who could aid them in organizing the scattered congregations. Reverend Michael Schlatter who had offered his services to the Dutch Church for the purpose was commissioned for the task. He reported back that many thousands of Reformed people were hungry and many were perishing in their religious life and that the need was

⁶ Harbaugh, H.: *The Life of Rev. Michael Schlatter*, Lindsay and Blakiston, Philadelphia, Pa., 1857, p. 201.

great. He returned to Holland and much money was received as a result of his plea. On his return to Pennsylvania Reverend Schlatter brought back with him six young preachers who were to serve as assistants. William Penn presented the plight of the colonists to the attention of the people of England and the Princess of Wales. Large sums of money were contributed for the alleviation of their suffering.⁷

It is probable that at no time since then has the education of ministers been of higher grade than was that of the German Churches in Pennsylvania. All of the church leaders supported higher education. In the Reformed group, from 1749 to 1793, there were sixty-four active ministers of whom twenty-nine were educated in Pennsylvania and thirty-five in the universities of Germany and Switzerland. In the years between 1745 and 1770 nearly fifty graduates of German universities served Lutheran and Reformed Churches in the colony. Then, as now, the Reformed Church was known as an "educational church" which believed in thorough and adequate education for its ministry.

As early as 1787, Franklin College, named after Benjamin Franklin, the first higher education venture of the Reformed Church in Pennsylvania, was founded in the city of Lancaster. In this leading ministers of the Reformed and Lutheran Churches shared. At this time the country had recovered to some degree from the effects of the Revolutionary War, and was on the verge of adopting a new Constitution to replace the inadequate and weak Articles of Confederation. By the terms of its charter a third of the trustees were to be chosen from the Reformed Church, another third from the Lutheran Church, and the others "from any other society of Christians." Apparently the institution was organized to serve the entire German population. By the terms of the college charter its presidents were to be chosen *forever* alternately from the Lutheran and Reformed Churches except when otherwise decreed by unanimous vote of the board of trustees. The state legislature presented the young college with a public storehouse to house the institution, but it was soon found inadequate for its needs and, accordingly, an addition to the original structure was soon built. One of the last official acts of Benjamin Franklin was his laying of the cornerstone.

From the beginning the Church insisted that its ministers be well educated. Although themselves "common folk," farmers and artisans, they demanded educated pastors and preachers to whom they showed great honor. At first ministers were prepared privately in the homes of ministers or in private seminaries, but this arrangement was soon found

⁷ *Ibid.*, pp. 263-264.

inadequate. After much agitation, discussion and heated argument the Synod authorized a seminary and located it at Carlisle, on the campus of Dickinson College, a Presbyterian institution. It opened its doors on March 11, 1825, with five students enrolled. Four and a half years later, on November 11, 1829, exactly twenty-one years before Heidelberg began its classes in Tiffin, it opened in an old frame schoolhouse in York, having meanwhile been moved to the new location. Two years later it was necessary to provide a Classical School to prepare students for entry into the seminary. In 1835 it was moved to Mercersburg, as was the seminary two years later. In 1787 the Classical School was chartered as Marshall College. When a preparatory school was established, Reverend W. A. Good, whose brothers were to play so important a role as members of the first Heidelberg faculty, was selected as rector.

With the location of a theological division at Mercersburg, this became what was to be the permanent "Literary and Theological Institutions of the Reformed Church." But how little permanent it was is indicated by the fact that it was moved in 1853, when it was voted to unite Franklin College at Lancaster and Marshall College at Mercersburg to form a new Franklin and Marshall College to be located in the former city. The Reformed Church paid the trustees of the Lutheran College at Gettysburg for their interest, and the other third, supposed to belong to the "outside community," was transferred to the Reformed Church. At last the denomination had a high grade college which was to minister to the church. Although, in the course of years, English was emphasized and the college developed an "Anglo-German" aspect, at first all instruction was in the German language.

Though in the later years in its development the Reformed Church broadened its appeal to other groups and nationalities, its early constituency was almost exclusively German. The fortunes of the college being so intimately interwoven with the German population in its first half century at least, it is desirable to trace the increase of the German population in America prior to 1850.

Events in Germany had their impact in the United States. Following the Revolution of 1830, many of the so-called "Thirty-twoers" migrated to America, ten thousand during 1832. During the decade, 1830-40, one hundred fifty-two thousand came among whom many were political refugees. By 1845 the annual immigration of Germans had risen to the high mark of nearly forty thousand. Continuing to mount, the number increased to fifty-seven thousand five hundred by 1846, one hundred forty-three thousand in 1853 and two hundred fifteen thou-

sand in 1854. Statistics from the United States census indicate that the average number who entered during the period 1831 to 1860 was fifty thousand annually. The German migration exceeded that of any other European people, even above that of the Irish, during the nineteenth century.

As was true earlier and in the preceding century, the German immigrants were not wealthy. Looking for improved living conditions they settled where land was cheap. Again, as in the case of the first settlers, they were especially skilled in farming, building small towns, and conducting small trade centers. For these reasons the Reformed Church, in its early history, was primarily a rural church.

During the first three decades of the nineteenth century, German immigration to America was due to a combination of political, economic and religious influences in their Fatherland. It was not directly related to the earlier immigration into the colonies during the seventeenth and eighteenth centuries. It was a peculiar combination of circumstances which focused this movement on America. Germany suffered a period of severe economic depression while America was enjoying great and growing prosperity. Politically oppressed, those departing from Germany were inspired by the prospect of living in a land where democracy was practiced, where the tide was flowing strongly in the direction of increased opportunities for the economically poor, through the adoption of the teachings of such men as Jefferson and Jackson. Living under the heavy hand of ecclesiastical tyranny, the religious freedom of the new country beckoned them. More immediate and practical factors were involved. In the home country it was a period of heavy and oppressive taxation. Crop failures, followed by unusually cold winters, created a state bordering on famine in southern Germany. Through the impact of the growing industrial revolution small manual industries had disappeared and German workingmen were strongly attracted by the greater economic independence offered by life in America.⁸

Near mid-century in 1848 revolutions swept through all the major countries of Europe. The estimate has been made that as a result of the Revolution of 1848 three hundred thousand persons left Germany's oppressive government to flee to the freedom which they envisaged in America. In the same year the appearance of cholera in Berlin hastened the exodus. A noted churchman declared the increasing immigration from Germany to America had swollen almost to a national exodus.

⁸ Schneider, Carl E.: *The German Church on the American Frontier*, Eden Publishing House, St. Louis, Mo., 1939, p. 1-2.

The Germans themselves called 1848 "the crazy and holy year." Toynbee called the revolution of that year the "turning point which failed to turn" with the result that the best of the "men of forty-eight" immigrated to America.

In the year 1852 one hundred eight thousand landed in New York alone, while during the next year there were one hundred twenty thousand. In the single month of May, 1853, the German Society of New York recorded the arrival of nearly thirty-three thousand immigrants. The rage for immigration to America spread throughout Germany (and Switzerland) and was further aroused by agencies in every city, descriptive matter in every bookstore, and advertisements in every newspaper. America's name was on the tongue of every German peasant and to go there became the goal of his dreams.⁹

Reports to Congress indicated that during the year 1854 there were more than half a million immigrants to America, of which two hundred and twenty-five thousand were Germans, almost double the number representing any other nation. As in earlier days those who came were described as "plain, honest, substantial people."

These immigrants, numbering at times as high as five thousand a week, belonged principally to three religious groups: Lutheran, Reformed and Roman Catholic. Churches composed of members of German extraction were increasing more rapidly than those of any other countries. German newspapers sprang up in every large city.

The German immigrants brought with them the liberal views which were boiling and seething at the time throughout Europe. It was in 1848 that Karl Marx wrote his *Communist Manifesto*. In France Lamartine and Victor Hugo were expounding their doctrines of democracy and freedom. A noted French historian described the revolutionary movement as "freedom of thought with ardent Christianity . . . social justice with political liberty . . . nationalism with brotherhood."¹⁰

As their numbers increased the Germans began to exercise great political influence, so great as even to decide national elections. Before 1850 the great mass of Germans who were in America were Jacksonian Democrats. This party had carried on the principles and traditions of Jeffersonian democracy which made no distinction against foreigners. The Democrats were poor while members of the Whig party were rich. The former were tradesmen, workmen and laborers who began at the

⁹ Schaff, Philip: *America, A Sketch of the Political, Social and Religious Character of the United States of North America*, In Two Lectures; C. Scribner, New York, 1855, pp. 268-269.

¹⁰ Guerard, Albert: *France, A Short History*. Norton, 1946, p. 27.

bottom; the latter, merchants, planters, bankers and aristocrats.¹¹ It was from this group, liberal in politics, and religion, that the founders of Heidelberg had their origin. The "free church in the free state" remained as a goal.

The German immigrants came from a land devoted to the cause of education. Their country had become a leader in educational matters and was the home of a highly educated and cultured people, an "aristocracy of brains," which provided education for all, rich and poor alike. Specialized education was given to prepare merchants, mechanics, architects, doctors, lawyers, technicians and theologians. As a result of the educational emphasis it could be reported as early as 1837 that every year a thousand new writers appeared on the scene, and it was estimated that at least fifty thousand persons living in Germany had written books. Ten thousand new books appeared annually. It became a Mecca for educational leaders from abroad. From America Henry Barnard and Horace Mann arrived to study their educational system. The German influence was strong not only in colleges and universities but in the common schools. In his reports Horace Mann, the eminent American leader, often called the "Father of the Common Schools," gave high commendation to their program of studies, their discipline and methods of teaching, their teachers. He was enthusiastic over the quality of their oral instruction and the personal qualities of their teachers which enabled them to teach without the use of corporal punishment. Their normal schools aroused his great admiration. Following the publication of his report in 1843 there was increased enthusiasm for the Germans and their educational system.

The influence of Germany on American thought resulted from the importation of their educational ideals through the immigrants as "carriers," but, too, from American students who went abroad to study. Between 1815 and 1850 several hundred Americans matriculated in leading German universities, among them such distinguished personages as Ralph Waldo Emerson, Henry Wadsworth Longfellow, Edward Everett, George Bancroft, John Lothrop Motley, George William Curtis and Timothy Dwight. Of two hundred twenty-five American students in German universities, one hundred thirty-seven became professors in American colleges and universities, exercising great influence on educational thought which tended to follow the German pattern.

By the middle of the nineteenth century the growing German ele-

¹¹ Faust, Albert Bernhardt: *The German Element in The United States With Special Reference to Its Political, Moral, Social and Educational Influence*, Houghton Mifflin Co., 1909, pp. 126-127.

ment in the population, their zeal for universal education, their liberal democratic views, the intense religious feeling, all combined in the direction of supplying opportunities for education at the time still primarily a private and church concern, as the public schools were only beginning their great advance while public education in high schools and colleges was still in its initial stages. It was in such an educational climate that there was an increased demand for higher education in the Reformed Church.

Chapter III

The West: Land of Dreams

IT HAS been seen that the year of 1848 was a momentous one in Europe, called by historians abroad "a landmark of revolutions and social upheavals," and that an impressive migration of Germans to America resulted. There were great changes in America also. There was a great movement from the Eastern seaboard to the Middle West. Horace Greeley, editor of the *New York Tribune*, urged young men to "Go west," having particular reference to Ohio which was known as the West in his day. So impressed was Greeley by the industries to be found in Cincinnati, the "Queen City" on the Ohio River, that he optimistically and extravagantly predicted that "within fifty years Cincinnati will become the greatest city on earth." Lyman Beecher, in pleading with the churches of New England for help to churches in the newly-settled section eloquently declared:

. . . The religious and political destiny of our nation is to be decided in the West. There is the territory and there soon will be the population, the wealth and the political power. The Atlantic commerce and manufactures may confer always some peculiar advantages on the East. But the West is destined to be the great central power of the nation, and under heaven, must affect powerfully the cause of free institutions and the liberty of the world.¹

Judging from the developments as seen at the present day his predictions were overly optimistic. He foresaw a rapid development for the whole large, fertile Mississippi valley:

. . . This vast territory is occupied now by ten states and will soon be by twelve. Forty years since it contained only about one hundred and fifty thousand souls, while it now contains little short of five millions. At the close of this century, if no calamity intervenes, it will contain, probably, one hundred millions—a day which some of our children may live to see; and when fully peopled, may accommodate three hundred millions. It is half as large as all Europe, four times as large as the Atlantic states, and twenty times as large as New England.²

¹ Beecher, Lyman: *A Plea for the West*, Truman & Smith, New York, N.Y., pp. 11-12.

² *Ibid.*, pp. 36-37.

He was not alone in his enthusiasm. When Lafayette, hero of the Revolution, revisited the United States in 1825, he spoke of Cincinnati, then a growing city of fifteen thousand, as "the eighth wonder of the world." Horace Mann, in his inaugural address at Antioch College in 1854, was no less optimistic about the future of the Mississippi Valley which included the state of Ohio. He declared:

Wherever the capital of the United States may be, this valley will be the seat of empire. No other valley—the Danube, the Ganges, the Nile, or the Amazon—is ever to exert so formative an influence as this upon the destinies of men; and, therefore, in civil polity, in ethics, in studying and obeying the laws of God, it must ascend to the contemplation of a future and enduring reign of beneficence and peace.³

Jeremiah H. Good, editor of the *Western Missionary*, one of Heidelberg's founders wrote:

The truth is, no more important country in the world exists, than the Mississippi Valley; and here will be a great theatre for church events. . . . Our lot is cast in an eventful period. . . . Events that usually occupied centuries are now compressed into the circle of a week. In Europe we see the threatened dissolution of its social fabric, the toppling down of thrones, the upheavings of the democratic spirit and the separation of Church and State.⁴

The Valley had already developed rapidly and, in particular, Cincinnati which was the center of the country. Beecher thought it was "as much a literary center as Boston and rapidly rising to honorable competition with that city." In his opinion there was as much intellectual and literary activity in Cincinnati as in "the hub of the universe," Boston. So much was Congress impressed with the outlook for the region that there was even a proposal to move the capital of the United States west of the Alleghenies, to the center of population of the country which was, by 1850, in the central part of Ohio.

In the Middle West education was respected and appreciated. The churches were active. The country was developed rapidly. A typical statement of its growth in education and culture came from the pen of one who, for a number of years, had lived in Cincinnati and knew first-hand of its status and development:

The subject of education is nowhere more appreciated; and no people in the same time ever performed so great a work as has already been performed in the West. Such an extent of forest never fell before the arm of man in forty years, and gave place, as by enchantment, to such an empire of cities, and towns, and villages, and agriculture, and merchandise, and

³ Mann, Horace: *Inaugural Address*, p. 13.

⁴ Good, J. H.: *Western Missionary*. February 15, 1849, p. 13.

manufactures, and roads, and rapid navigation, and schools, and colleges, and libraries, and literary enterprise, with such a number of pastors and churches, and such a relative amount of religious influence, as has been produced by the spontaneous effort of the religious denominations of the West. The later peopled states of New England did by no means come as rapidly to the same state of relative, intellectual and moral culture as many portions of the West have already arrived at, in the short period of forty, thirty, or even twenty years.⁵

Along with other leaders of the time he envisaged education and religion as the two influences most needed for the continued development and progress of the region:

The thing required for the civil and religious prosperity of the West, is universal education, and moral culture, by institutions commensurate to that result—the all-pervading influence of schools, and colleges, and seminaries, and pastors and churches. When the West is well supplied in this respect, though there may be great relative defects, there will be, as we believe, the stamina and the vitality of a perpetual civil and religious prosperity.⁶

So much for the prospects of Ohio as a part of the great Middle West.

In this volume we are concerned with the settlement of Germans in Ohio because, as a result, it is in Ohio where Heidelberg College was located. The Reformed Church, as it spread from Pennsylvania and New York to neighboring states, soon had organized congregations in Maryland, Virginia, New Jersey, and New York. However, the main flow of Germans was to the then West and especially to Ohio. They first settled in the central and eastern counties of the state. Many went to Cleveland when the Ohio Canal was opened; others farther west to Erie County, in the neighborhood of Sandusky. There was a broad belt immediately south of the Western Reserve settled by German farmers in what came to be called the "Backbone Region," which formed the watershed of the state between the Ohio River and Lake Erie. This was a strip about fifty miles wide, extending across the entire state from Pennsylvania to Indiana, through the cities of Canton, Alliance, Massillon, New Philadelphia, Wooster, Mansfield, Tiffin, Galion, Bucyrus, Lima, St. Marys and Wapakoneta. This part of Ohio became in large part a "Pennsylvania-German" region. A glance at an Ohio map will show such imported German names as Berlin Heights, New Bremen, New Bavaria, Hanover, Strasburg, Dresden, Frankfort and Potsdam. Its principal occupation was farming, and the eastern counties—Stark, Tuscarawas, Wayne, and Holmes—became leaders in

⁵ Beecher, *op. cit.*, pp. 14-15.

⁶ Beecher, *op. cit.*, p. 13.

wheat-growing. Canton early became a center in manufacturing agricultural implements. There was a settlement of Germans in the Scioto Valley in and near Chillicothe for which Dr. Edward Tiffin, the first governor of the state of Ohio, after whom the city of Tiffin was named, was largely responsible as he asked the Pennsylvania immigration agent to provide colonists. As a result a large number of German redemptioners were sent to the Chillicothe region, who, after three years of indentured service, secured their freedom and became heads of German families.⁷

During its first decade of statehood Germans were found in almost every county of Ohio. A considerable number of them settled in Fairfield and Perry counties. The city of Lancaster, settled by the "Pennsylvania Dutch," took its name from the Pennsylvania city. This no doubt is at least one reason why Heidelberg College, when it was founded, was first located at Tarlton, about midway between Chillicothe and Lancaster. Germans were also to be found in large numbers in Miami Country and in Cincinnati, although the number who settled in Cincinnati in early years was small and it was only after 1830 that there were many Germans in the city's population.⁸ It was the influx of the Germans during the second quarter of the century, chiefly from 1830 to 1850, which made Cincinnati a German city. It has been said that Cincinnati did not "assimilate its German immigrants; instead they assimilated Cincinnati." In 1830, five per cent of the population was German; in 1840, twenty-three per cent; in 1850, twenty-seven per cent. The rise continued until, in 1900, forty-one per cent of the city's population was of German origin.

At the beginning there was much concern over their coming because they soon squandered the savings which they had brought with them. There was some talk of limiting "the swarms of indigent foreigners whom the selfish policy of sundry European governments is vomiting upon our shores, and who, from their ignorance, vicious habits, and former associations, are better calculated to swell the numbers, or increase the violence of a mob, or to assist an ambitious and unprincipled demagogue in overturning the liberties of the country, than to discharge with soberness and discretion the duties of American citizens."⁹

⁷ Faust, Albert Bernhardt: *The German Element in the United States with Special Reference to Its Political, Moral, Social and Educational Influence*, Vol. I, Houghton Mifflin Co., 1909, pp. 423-424.

⁸ Utter, W. T.: *History of the State of Ohio*, Vol. II, "The Frontier State," Ohio State Archaeological & Historical Society, 1942, p. 394.

⁹ Roseboom, E. H. and Weisenburger, F. P.: *A History of Ohio*, Ohio State Archaeological & Historical Society, 1944, p. 177.

Cincinnati became a center of radicalism, the German political refugees who came being especially interested in reform movements of a democratic and even a socialistic character. For a time about 1850, there was a labor newspaper, labor unions were formed, and strikes became a new feature of life. Immigration of the "Forty-eight-ers" now came direct from Germany as well as from the eastern states. However, as early as 1825, twenty per cent of the persons listed in the Cincinnati directory were natives of Pennsylvania, many of them German.

Germans from Frederick, Maryland, settled in Tiffin and along the Sandusky River in Seneca County in the 1820's. Many of the settlers along the Sandusky River in the Fremont area were from Pennsylvania and Germany, these being members of the Lutheran and Reformed churches. The settlement of the area surrounding Tiffin was a continuation of the flow of German pioneers along the "Backbone Region" of Ohio.

Chapter IV

To Tarlton, Then Tiffin

AS A RESULT of the rapid German influx into Ohio and the vigorous prosecution of the work of the church, there was soon definite sentiment for a theological seminary in the state. In 1819 an Ohio Classis of the church had been organized and five years later, in 1824, an Ohio Synod with the cumbersome legal name, "The High German Evangelical Reformed Synod of Ohio." The reasons given were: "Refusal of the Mother Synod to permit Ohio Classis to ordain its own candidates for the ministry and demanding the long journey to the east to be examined and ordained; the length of time and the expense of traveling from three to six hundred miles by stage coach, horseback and on foot; the crying religious needs in Ohio; the feeling that the money which the long journeys required had better be spent in Ohio for building up the church; and the conviction that the work of the Reformed Church could be managed just as well in Ohio as in the East."¹

In like manner the feeling soon grew that an institution was needed in Ohio to prepare ministers. The first action looking to this end was taken by the Ohio Synod in 1833, but because money was lacking the matter lay dormant. Two years later the West Pennsylvania Classis, whose members also sensed a similar need, took similar action and appointed a committee to act jointly with the Ohio Synod. After some bickering and discussion a charter was adopted and a plan for a seminary prepared.

Reverend J. G. Buettner, a man of high philosophical and theological attainments was elected professor of theology with a salary of \$250.00 fixed for his services. At the same time he was to serve as pastor of two churches, at Osnaburg and Massillon. Dr. Buettner was inaugurated as professor at a service in the Canton church. His lectures, free to theological students, were to be given in both the German and English languages to prepare students to preach in both. In the same paper which advertised the opening appeared another by Mrs. Buettner, solici-

¹ *History of St. John's Classis*, Central Publishing House, Cleveland, Ohio, 1921, p. 6.

iting pupils in embroidery, in her home on the west side of Market Street between Seventh and Eighth. It is probable that classes of the seminary were held at this address.

Dr. Buettner was born in Prussia, had attended the universities at Leipsic and Jena, and after five years of study, became a Doctor of Philosophy from the latter institution. He had been pastor of a Reformed Church in St. Louis and a missionary among the Germans of Ohio, New York, Pennsylvania, and Massachusetts. When he was called to the new position, he had already served the congregations at Osnaburg and Massillon.

In spite of the undoubted ability of the instructor, the attempt was unsuccessful. At the opening only two students appeared, both of whom were interested in taking a short cut in their education, and who later studied as apprentices to active ministers, leaving before they had been in residence six months. By May, 1839, there were no students and after an eighteen month's trial in his professorship, Dr. Buettner resigned and returned to Germany. The only thing that remained of the seminary was an "old-fashioned stove" long shown as the sole relic of the experiment.

Various reasons are given for the failure. Dr. Buettner was strongly in favor of union between the Lutheran and Reformed churches, a project opposed by the Reformed Church; he strongly opposed revivals which many Ohio ministers of the day favored; he, as a German, found it difficult to accommodate himself to the American ways; he was accused of being a rationalist; and some were suspicious that he favored the East rather than the West. In 1839 he was elected president of Ohio Synod. During the time of his incumbency he was the center of differences of opinion over his theological views.²

The question of a new institution remained dormant for some time. The subject came up for discussion at a meeting of the Synod in the spring of 1839 at its Lancaster, Ohio session. S. S. Rickly, in the College "Aurora" in April, 1898, under the title "Pre-Historic Heidelberg" writes that John U. Giesy entertained the members of the Synod at his hotel in that city at which Reverend Henry Williard and S. S. Rickly were then boarding. During the dinner, as well as at the meeting of Synod, there was much conversation about the need of a theological seminary. As a result Rickly, later so prominent in the history of Heidelberg, concluded that he would do what he could to establish one. Rickly, then twenty years of age, on the advice of Reverend Henry

² Good, James I.: *History of the Reformed Church in the United States*, pp. 117-121.

Williard, went to Mercersburg, Pennsylvania, to enter Marshall College, hoping to complete his education there in two years. His enthusiasm was somewhat dampened when Reverend E. V. Gerhart, then a graduate student at Marshall, later the first president of Heidelberg, said to him, "If a young man finds out in two years that he knows nothing, he is making commendable progress."

The effort to found a new institution continued quiescent until 1844, when new trustees were elected and Reverend Jacob Peucer, a Presbyterian, who was head of an academy, was elected temporarily as professor of theology. But there were controversies in the Synod between the old and the new and no students came. Two years later, in 1846, a proposal was made to the Synod that the plan of establishing a seminary be dropped, it being argued that it would be better to raise a fund of \$5,000.00 to give financial assistance to the Seminary already operating at Mercersburg College. The same year, however, Reverend A. P. Freeze founded an academy in the city of Columbus, it being his thought to organize a church and also a school which might later grow into a college and seminary. In the latter part of the same year Reverend Jeremiah H. Good accepted the pastorate of the Reformed Church at Lancaster, Ohio, and established a private academy in that city, having in mind a similar idea. In its meeting in 1846 there was a stormy debate in Synod as to whether or not to continue in an effort to found a seminary.

The next year, 1847, at Synod's meeting in Carrollton it was reported that the theological institution at Columbus, feebly gasping for life, had assets of only \$637.40 in the Reedy Bequest and an additional \$500.00 in bonds, the former a fund from the estate of Conrad Reedy of the Kinnikinick Charge, Ross County. Thus the permanent fund of the seminary totaled only \$1,137.40. It has already been seen that Reverend Freeze had founded an academy at Columbus with the idea that it would some day grow into a seminary. About the year 1848, S. S. Rickly tried to interest a citizen of Columbus in the purchase of four acres to establish such an institution at the southeast corner of Town Street and Washington Avenue, a site which was for sale at \$12,000.00. (It is estimated that its value in 1898 had become nearly \$100,000.00) He went to his wealthy host, who had an elegant residence immediately west of the lot, and asked what he would contribute toward securing such an institution for his neighbor. The effort ended when the reply was made, with emphasis, "I will give \$500.00 to keep it away!"

But the issue would not down. Much of the attention of Synod, meeting in Cincinnati in 1848, was given to consideration of a literary

and theological institute and for several days it was a special order of business during which each member of Synod was called on to express his views. There was much tense debate. Finally "The Ohio Literary and Theological Institute" was authorized, its location to be in Columbus. Reverend A. P. Freeze was authorized to teach theology, his salary being fixed at \$200.00 for the first year, this to be in addition to the salary which he received as pastor of the Columbus church. Reverend Jeremiah H. Good was elected professor of mathematics. It opened its doors to students on October 31, 1848. During the nine months following, five students of theology enrolled and "a large number of scholars in the classics and natural sciences." Good states that in addition there were sixty-six students, twenty of them in the female department. All branches of study were taught in the Literary Department. e.g., belles-lettres, Latin, Greek, German, and Mathematics.³ At the end of the year, however, only \$25.00 had been paid on the salary of the professor of theology, \$75.00 remaining due. No interest was received from the Reedy Bequest; interest on the Plainfield Bonds was not paid, none of the ministers of the Synod had complied with the request that they take offerings in their congregation to finance the project; and neither had the Board of Trustees tried to find a financial agent to solicit funds for the institution. In spite of the unsatisfactory outlook, Reverend Freeze stated that he would continue in his position, providing certain conditions, which he enumerated, were met. Among these were the following: that he be fully elected and inaugurated into office; that the seminary be permanently located; that if located in Columbus, and he were permitted to continue the pastorate of his church, his salary be fixed at \$500.00. He stated that he would offer his resignation, so that another man could be selected for the position, if the Synod could not or would not comply with these conditions. After much debate, the Synod decided that it could not accept his proposals, whereupon he left Ohio on July 1, 1849, going to the East to enter the ministry of the Dutch Reformed Church. Thereupon the Synod requested Jeremiah H. Good to give theological instruction on a temporary basis to those who wished it.

Reverend Good had been installed as the pastor of the Reformed Church in Lancaster in the fall of 1846. In addition to his ministerial duties, he had founded and was conducting an academy in Lancaster which was well supported by the prominent citizens of the city. As previously seen he hoped that this academy might develop into a college. But this was not to be. On the floor of Synod, he vigorously

³ *Western Missionary*, Jeremiah H. Good, Editor, April 14, 1849, p. 31.

advocated the idea of publishing a church paper for the Synod and he was made chairman of a committee of seven to investigate its feasibility and, if found practicable to carry the matter further. A recommendation was made by the committee that this be done. In 1848 the Synod established the *Western Missionary*, appointed Good to the editorship, and designated Columbus as the place of publication. Accordingly Good resigned the pastorate at Lancaster the next year and moved to Columbus where he became the supply pastor of the Reformed Church and so, at the age of twenty-seven, was busily engaged and became prominent in the church-at-large as editor of the *Western Missionary*, secretary of the Board of Missions of the Synod, and secretary of the Board of Trustees of the seminary. He was pastor of a local church, preaching every Sunday morning and every Sunday evening, and in addition was a member of most of the important committees of the Synod.

During the incumbency of Reverend Freeze, and as a co-worker, Good was a teacher in the "Ohio Literary and Theological Institution." As there were only five students in the theological department, it seemed quite natural that after the resignation of Reverend Freeze, he should be asked to give instruction in theology at the institution.

Again the church was left without a permanent institution for educating its ministers though there was mounting sentiment in favor of it. A meeting of Synod was to have been held in Tiffin in August, 1849, but, because of the cholera epidemic in Ohio, it was postponed until October 4th of the same year. Again there was lively discussions of the project. Some thought the Synod should support the institution at Mercersburg; others believed that only the theological division should be emphasized and were not much interested in the thought of a college or literary institution; a third group, inspired by Reverend Jeremiah H. Good, proposed that both types of institution, seminary and college, should be sponsored by the Synod. Action to support the position of Good was finally taken and a committee of three members was appointed whose members were assigned the duty of "soliciting proposals from different localities looking toward the permanent location of an institution," and to gather whatever information they could that would be pertinent to the project. The committee consisted of Reverends Hiram Shaull (chairman), Henry Williard, and Jeremiah H. Good. They were instructed to prepare a plan and to make their recommendations to Synod at their next succeeding meeting.⁴ Im-

⁴ *The Acts and Proceedings of the Synod of the German Reformed Church in Ohio and Adjacent States*, at Tiffin, Ohio, October 4, 1849.

mediately the committee set about its task. In the December 15th issue of the *Western Missionary*, the committee asked the ministers to inform it if the cities or villages where they were in charge had inducements to present. It was agreed that one member of the committee, Reverend Shaull, would investigate the possibility of a proposal from Tiffin. The other members of the committee were to solicit offers from Xenia and Worthington. The citizens of Xenia made no effort to secure the College. Worthington, however, exerted itself to secure the location of the institution for their village. It was a community which for years had an educational background. A quarter of a century before, Bishop Philander Chase of the Protestant Episcopal Church, had established an academy in which he taught on his farm near Worthington. He had seen the need for establishing a "school of the prophets" to prepare clergy for his denomination and his vigor and zeal resulted in the establishment of a permanent theological seminary and college for the church at Gambier, in connection with Kenyon College. Both Lord Gambier and Lord Kenyon of England had made substantial contributions to found the institution, and the town and college, respectively, had been named in their honor. As a consequence of the removal of Chase's school to Gambier, the academy at Worthington was discontinued and the buildings fell into disuse. The Board of Trustees offered to sell the land and buildings, at the time worth about \$6,000.00, to the Synod if it would locate its educational institutions there.⁵

"Who first thought of Tiffin?" queried a nephew of Jeremiah H. Good and a son of one of the founders. He answered his question in his statement that it was Jeremiah H. Good who came to Tiffin in the fall of 1848 to solicit subscriptions to the *Western Missionary* which he was editing and to "spy out the land" to determine Tiffin's suitability as a possible site for a college.⁶

He was favorably impressed and Tiffin was doubtless his choice. On February 15th, almost seven months before Synod had its meeting, he urged upon the citizens of Tiffin that they make every effort to have the institution located there. Editorially he argued forcefully for Tiffin as the permanent site:

Brother Shaull has here a strong and wealthy congregation—a people accustomed to lively preaching, and willing to come up to the assistance of the church in her benevolent enterprises when the time comes for locating

⁵ Williard, George W., *History of Heidelberg College*, Elm Street Printing Company, Cincinnati, Ohio. 1879, pp. 13-14.

⁶ Good, C. W., "Early Heidelberg," *The Kilikilik*, November 3, 1911, pp. 9-10.

our Seminary and College. Tiffin, we have no doubt, will make a liberal proposal and we are not sure but what it may be the most liberal in its offer. It greatly needs and desires some literary institutions, there being none nearer in any direction than seventy miles. The population seems to be deeply interested in the subject of Education. In many respects Tiffin would be an excellent location—easy of access to the whole northern population on the Lakes—in the midst of a rich and prosperous county—with no rival institutions near—a healthy place—a people willing and anxious to sustain them.⁷

Good induced Reverend David Winters of Dayton, the president of Synod, to appoint Reverend Hiram Shaull to the chairmanship of a committee to solicit proposals from different localities and it was his idea that Shaull should work for and in Tiffin.⁸

At first there was no enthusiasm and no proposition was immediately forthcoming from Tiffin. The people seemed more interested in "rail-roads than colleges" and Shaull received little encouragement. He did, however, induce Josiah Hedges, founder of the city, to present a site for the projected college, but securing subscriptions was slow work, especially for a busy pastor who had a prominent and growing church in Tiffin and who, in addition, was assisting in building up several new churches in Seneca County.

Meanwhile, a definite proposal came from the citizens of the village of Tarlton, located near Circleville, Pickaway County. In that village there was an academy which had been established by S. S. Rickly, already mentioned, whose name was later to become intimately known to every Heidelberg student and alumnus.

Rickly, upon his graduation from Marshall College at Mercersburg, was ordained as a minister and became pastor of the Reformed Church at Somerset, Ohio, (1844) but gave up his work there and took a teaching position in the Columbus schools in 1847 as a teacher of German. He continued for two years, first in a grammar school, then as assistant teacher in the high school department.⁹ In 1848 an *A.B.C. Buch*¹⁰ was written by him in which he is designated as professor of Language in the Columbus high school. The tradition that he was principal of the Columbus high school seems unfounded, as no records exist of his appointment to the position.

At the winter meeting of the then recently organized Ohio Educa-

⁷ *Western Missionary*, February 15, 1849, p. 14.

⁸ Good, *op. cit.*, pp. 9-10.

⁹ Records of the Board of Education, Columbus Public Schools.

¹⁰ This small volume of 32 pages is in the library of the Ohio Archeological and Historical Society, Columbus, Ohio.

tion Association in December, 1848, Rickly served as recording secretary of the Association, being associated with Samuel Galloway, who was the president, and A. D. Lord, who was chairman of the executive committee. The following year he was re-elected to the position.

In 1849 a serious outbreak of cholera swept over the country, striking violently in the state of Ohio. In Cincinnati fifty to one hundred died from the disease daily. There were 2,500 deaths in a six month period and 20,000 left for healthier localities. Four thousand of the five thousand inhabitants in Sandusky abandoned the city. In Columbus the disease broke out in 1849, followed by another epidemic in August 1850 when four or five thousand persons, half the population, left temporarily.¹¹ At the Ohio penitentiary sixty-two of the four hundred and fifty prisoners died. So serious had the situation become that President Zachary Taylor appointed a day of prayer.

When the scourge struck Columbus, Rickly was one of those who departed, going with his family to Fairfield county. In the course of his self-styled "peregrinations" through the county, he came to the village of Tarlton. There, as he wrote, he "found a number of young men whose parents desired to afford them a better opportunity for education than they could obtain in the public schools, and yet without sending them away from home." He was persuaded to open a school "and soon had every desk occupied by diligent students."¹²

This was the situation when, during the winter of 1849-50, some public-spirited citizens of Tarlton had convened on several occasions and had conceived the idea of advancing Rickly's academy to the status of a college and to invite the Reformed Church to locate its institution of higher learning there. Rickly offered to convey his academy to the Synod without charge if the proposed institution were located in that village. A movement to raise funds was begun which met with considerable success. It was urged that a special meeting of Synod be held to take action on their plan. In response the call was issued by President David Winters of Dayton at a request signed by five Reformed pastors and three elders who were: Reverends S. S. Rickly, S. Jacobs, E. Kuhns, J. Schlasser, H. King, and Elders Urben, Dresbach and Reedy. The meeting was scheduled for April 18, the purpose being "to locate permanently our Theological and Literary Institution."¹³

¹¹ *Western Missionary*, August 15, 1850, p. 158.

¹² Rickly, S. S., "Pre-Historic Heidelberg," *Aurora*, 1899, Heidelberg College, Tiffin, Ohio.

¹³ Good, J. H., *Western Missionary*, Vol. II, March 15, 1859, p. 118.

On the appointed date Synod met and, in the absence of the president elected Reverend Hiram Shaull of Maumee classis as president *pro tem*. Among those in attendance were Henry Williard, of Miami classis, and S. S. Rickly, of Lancaster classis. Jeremiah H. Good attended in the capacity of an advisory member. Propositions were read from both Tarlton and Worthington. Since there was no church at Worthington and because there were already a number of institutions in that locality, the offer of that community was refused. The citizens of Tarlton offered \$7,200 in subscriptions and, in addition, land valued at \$800, this comprising Floral Hill, a beautiful site containing an area of ten acres. With only one dissenting vote, Synod decided to accept their proposition. It named the new institution Tarlton College and S. S. Rickly and S. Jacobs were chosen to give instruction in theology until such time as other arrangements were affected.¹⁴

Immediately the wheels were set in motion to begin work. Four days after the meeting the Board of Trustees who had been selected by the Synod met. They elected Dr. O. Ballard president and Joseph Shoemaker, secretary. Among the other members of the newly-constituted Board of Trustees were Hiram Shaull, Henry Williard, David Winters, and Jeremiah H. Good. A regular meeting of the Board was called to assemble on May 16 to plan a college building, to choose a treasurer, and to adopt a course of study. Rickly was chosen president of the new institution and was authorized to erect a professors' house on the college grounds, this to be at his own expense, with provision for its future sale to the College. A three-story college building was projected, a committee was authorized to secure bids for the purchase of two hundred thousand bricks and another to arrange for laying the cornerstone.

Although there was considerable sentiment for the selection of Tarlton as a location, Good and others had from the beginning favored another place, doubtless Tiffin. This is shown by Good's editorial written May 1, 1850:

It is indeed a gratifying and remarkable fact that the whole Synod was so unanimous in the results reached, after protracted deliberation, consultation, and prayer. Although we ourselves had a preference for and advocated, together with other brethren, another location, yet after the subject had been *more fully discussed*, the propriety of the present course became apparent and was not only acquiesced in, but heartily supported by the whole Synod. The only dissenting voice was that of a brother, who has

¹⁴ *Ibid.*, May 1, 1850, pp. 130-131.

for some time, been opposed to the whole movement of establishing a Theological Seminary. This unanimity of sentiment augurs well for the success of the whole enterprise. We believe the whole church will be similarly unanimous in coming up to the support of the institution.¹⁵

Miami and Lancaster classes both heartily approved the location of the institution at Tarlton. It was the second oldest town in Ohio, located on the famous old Zanesville and Maysville (Kentucky) Pike, by the side of which the building of Tarlton College was to be located. It was presented by Joseph H. Shoemaker, of the village, a member of the local Methodist Church, who was elected to serve as a member of the Board of Trustees. The early settlers of the vicinity, as many other Reformed pioneers, had come from Union, Berks, Chester, and Lancaster counties in Pennsylvania, Shoemaker, himself, having come from Shoemakersville in that state. They had settled on the east side of the Scioto river within the borders of the United States Military Lands, Congress and Refugee Tracts.¹⁶

A Reformed Church had been organized in the community in 1807 by Reverend George Wise of Lancaster, Ohio and in 1830 a log meeting house was erected, to be replaced later by a brick building. There were several other Reformed Churches in the vicinity, the Jerusalem Church having been organized about 1820, Zion Church (Reformed and Lutheran) in 1808 or 1809. Until after 1850 there was no railroad.

As soon as it was determined to locate the institution, Hiram Shaull and Henry Williard were made agents to secure the required funds. They agreed to divide the territory of the Synod between them, Reverend Shaull taking the Miami and Maumee (later Tiffin) classes and Reverend Williard the Lancaster classis. But because of the burden of his ministerial duties, Williard soon discontinued his canvass and all of the promotional work was taken over by Reverend Shaull who, until his health failed him three years later, carried on the work with indefatigable industry and great success.

The two institutions, college and seminary, then having no endowment, owe much to Shaull who divided his time equally between them to secure funds. For the seminary "Plainfield Bonds" were sold, by which the donor gave a note, usually in the sum of \$100.00, which was paid after his death or earlier if possible, meanwhile drawing six percent interest. The income was used to help in paying the salaries of the professors. To secure additional funds for the College, scholarships were sold, most of which were transferable to others than the purchasers.

¹⁵ *Ibid.*, May 1, 1850, p. 130.

¹⁶ *History of Franklin and Pickaway Counties*, p. 33.

Evidently the support of the institution came in a large part from these purchases.¹⁷

During the summer months classes were continued at the Academy. In the issue of the *Western Missionary*, dated August 15, 1849, it was announced that the fall session would open in Tarlton on September 9th. The same issue announced that on September 6th the literary society would present an "exhibition of original orations, dialogues and essays." The Tarlton Brass Band was to be present "to enliven the exercise."

All seemed propitious for the opening. Tarlton was enthusiastic about the College, everyone seeming to favor it, and stone and brick for the foundation and walls had already been delivered on the grounds. The town was the center of an area where the Reformed Church was strong. It had a good location on a great coach line from Kentucky to the East, was a stopping point for such passengers as General Jackson and Henry Clay as they traveled to Washington. Prominent towns of the state were nearby, notably Chillicothe, the former state capital, and Circleville. Religious life of the community was strong, and the locality was a healthful one.¹⁸

However, opposition to the location of the new college was not long in arising. Columbiana Classis refused to appoint the trustees allotted to it, asserting that the special meeting at which Synod had decided upon its location was unconstitutional.

Considerable dissatisfaction was found because it was felt that there were already sufficient higher schools in and around the area. By some it was opposed because Tarlton was a Methodist rather than a Reformed community. Jeremiah H. Good, one of the members on the committee which had been appointed to locate the college, became convinced that the whole subject ought to be reopened and re-examined and that proposals for other sites should be submitted to the Synod. He wrote a letter to one of his colleagues, Hiram Shaull, then pastor of the First Reformed Church of Tiffin urging him to secure a proposal from the city of Tiffin.¹⁹ For this a movement was soon under way.

On September 10, 1850, there was a preliminary meeting of Tiffin citizens in the Seneca county court house. It was called to order by

¹⁷ Williard, George W., *History of Heidelberg College*, Elm Street Printing Company, Cincinnati, Ohio, 1879, pp. 44-45.

¹⁸ Baughman, A. J., *History of Seneca County*, Vol. I, Lewis Publishing Company, 1911, p. 388.

¹⁹ Rust, John B., "The Founding of Heidelberg," *Aurora*, 1911, p. 11.

Reverend R. R. Bement, pastor of the Presbyterian Church. Hon. Henry St. John was chosen chairman, after which Shaull stated the purpose for which the assembly was called and pointed out the "pecuniary, mental and moral" advantages of "a preparatory school and college" in the city. There followed talks by Reverend Bement and Hon. Joel W. Wilson, member of the Ohio Senate, who expressed sentiment in favor of the project and presented to the assembly the advantages of such institutions to the community. A motion prevailed approving an effort to secure the school for Tiffin.

A "Circular to the Friends of Liberal Education" was prepared which carried the signatures of Warren P. Noble, former member of the House of Representatives of the General Assembly of Ohio, and Reverends Bement and Hiram Shaull. It was given publicity in the newspapers of the county.²⁰ A committee of citizens was appointed to solicit subscriptions: R. R. Bement, Hiram Shaull, Thomas Barkdull (presiding elder of the M. E. Church), S. L. Yourtee, John Souder, Henry St. John, Joel W. Wilson, W. H. Gibson, Warren P. Noble, William Lang (first mayor of the City of Tiffin and first president of the school board of the Union Schools of Tiffin), Dennis Stoner, Jacob Kroh, and A. C. Baldwin.

Other than religious reasons entered into the desire to secure the institutions for Tiffin. Looming large were financial considerations. It was set forth in the circular that the institutions would presumably put \$25,000 or \$35,000 in circulation annually; parents would spend money in Tiffin when bringing their children to enter the school; literary festivals would bring in many people who would trade and spend money in the city; merchants would sell more goods; mechanics would get more work; the wealthy would move into the city to retire; property would increase in value ("will enhance the value of our property tenfold the capital invested"); children in Tiffin would get an education at one-fourth the sum needed to secure an education elsewhere; education would be placed within the financial means of the poor. It was also noted that the buildings to be erected would cost \$20,000 or \$25,000.

It was declared that cultural advantages would accrue to the city through a literary institution. For the citizens it would make possible their enjoyment of "literary and intellectual feasts." It would make Tiffin an educated city, the "great luminary from which radiations of intelligence will be diffused in every direction." It would "raise the standards of general intelligence throughout all Northwestern Ohio."

²⁰ *The Seneca Whig*, September 13, 1850.

No less important were the moral benefits to be expected. To the people it was said, "Sons and daughters will be under our own eye." Being under the watchful eye of parents children would "form no prodigal habits" but would "form just such associations as we desire." It was asserted that the college would give "tone and character to the morals of our city."

As a result of the labors of the committee in Tiffin and Seneca County, a total of \$11,030 in negotiable notes was secured and so a strong bid was made for the transfer of the institutions from Tarlton to Tiffin. It was estimated that this would provide for half the cost of the college building, the total needed for its erection being estimated at \$20,000. This financial inducement exceeded that of all the other communities seeking to secure the institutions.

Thirteen days after the "Circular" was published in *The Seneca Whig*, Synod met again, this time in Navarre, and Tiffin's proposal was presented to that body by Shaull. This was a mere five months after the special meeting which located the institutions at Tarlton.²¹

The Synod began its session September 26, 1850, and a large proportion of its time was given over to discussing the proposition which was referred to a special committee, consisting of Reverends S. B. Leiter, J. H. Good, G. W. Williard, and Elders J. Kroh and Wm. Oram. The committee reported that there seemed to be much dissatisfaction with the location at Tarlton and that, in addition, there was a question of the constitutionality of the meeting which had voted to locate the institution in that village. The committee also reported its belief that the institution "could at best lead but a sickly existence in Tarlton, the sympathy of the Reformed Churches there and in the vicinity not being extended towards it." A ballot on transferring the location was taken, the poll showing twenty-three voting in favor of the change and one opposed. Among those who voted in favor of the change to Tiffin were E. V. Gerhart, T. H. Good, H. Sonnedecker, Henry Leonard, and J. Kroh.

To compose differences with the people of Tarlton three commissioners were appointed by the Synod to meet with a group from Tarlton to determine what damages the latter had sustained by Synod's action. They were Reverend Henry Williard, George Weisz, and Henry Leonard. The two committees jointly agreed upon \$300 as a proper compensation for damages they had incurred by the removal of the College and this amount was paid. Arrangements were made to cancel

²¹ Williard, *op. cit.*, p. 15.

or modify subscriptions to the College and gift for scholarships made by persons who resided in Tarlton and its vicinity who desired to change their obligations. Thus the episode of the attempt to establish the College at Tarlton came to a close.²²

Those who exercised prominent leadership and were especially influential in the movement to change the location from Tarlton to Tiffin were Reverends Hiram Shaull, Jeremiah H. Good, and Henry Williard.²³

By action of the Synod at Navarre, a new name for the college was adopted by this more democratic and representative group. No previous delegate Synod had a larger attendance. The name decided upon for the institution was Heidelberg College. The name, Heidelberg, was taken from the name of the city and university in the Palatine district of South Germany. The word, "Heidelberg," is of German origin and means literally, in its English equivalent, "Huckle-berry Hill." The huckleberry, which grows on a low shrub, is called "heidel" by the Germans and, of course, "berg" means a hill or mountain. Heidelberg, then, literally means "Huckle-berry Hill."²⁴ This literal meaning, to be sure, has no religious significance. The Tiffin college was named Heidelberg because of the events of the Reformation which took place in and near that city and because the college in Tiffin is in a religious sense the spiritual off-spring of Heidelberg, the oldest university in Germany; because the city of Heidelberg was the home of the "confession of faith" of the Reformed Church, as embodied in the Heidelberg catechism; and because it was the land of the Palatinate from which many of the ancestors of the Ohio Germans in the Reformed Church had come. From an article written by S. S. Rickly we learn that the suggestion of this name was made originally by Henry Williard. Overtures to the Synod to name the college Heidelberg were received from Miami, Sandusky, and St. Joseph classes. The name met with general approval as shown by the official action of the Synod: *Resolved*, That in accordance with the general desire of the church the name, Heidelberg College, be chosen for the Literary Institution.²⁵

It is helpful in understanding the spirit of this new American insti-

²² *The Acts and Proceedings of the Synod of the German Reformed Church in Ohio and Adjacent States*, at Miamisburg, Ohio, September 25, 1851, p. 20.

²³ Rust, John B., *The Life and Labors of Herman Rust*, Central Publishing House, 1916, pp. 121-122.

²⁴ Van Horne, D., "Old and New Heidelberg," *Heidelberg Monthly Journal* January, 1890, p. 1377.

²⁵ *Proceedings of the Synod of Ohio and Adjacent States*, Convened in Navarre, Stark County, Ohio, on September 26, 1850.

tution, to remember a fact often pointed out by a former president, Charles E. Miller. He stated that the liberal spirit which characterized Heidelberg University in Germany in the 1850's was continued in the spirit which motivated the founders of the college here. Many of the Germans who came to America were liberals both in religious ideals and political sentiments. This was the heritage of Heidelberg. It must be remembered that Heidelberg College was chartered a score of years before the German Empire was formed and that the spirit of the Palatinate was far different from that which evolved later under the Empire, culminating recently in a totalitarian Germany.

The Synod moved rapidly in making plans for the new institution. A "candle-light meeting" was set to begin the evening of October 23rd to consider such actions as should become necessary and a report of the committee of five on a constitution and by-laws. Serving on this committee were Reverends H. Shaull, J. H. Good, J. Steiner, and Elders Henry Leonard and William Oram. Another committee of five, composed of Reverends G. W. Williard, I. S. Weisz, J. Schlosser, and Elders J. T. Blain and H. Leonard, was named to secure a charter from the General Assembly of Ohio and also to secure an amended charter for Heidelberg Seminary. It is to be noted that there were separate charters for these two institutions at the beginning though their relationship was close. For many years the seminary was located in the main college building on the Heidelberg campus occupying rooms which were provided by the college. In the early years its professor of theology served also as the president of Heidelberg College.

The stage was now set for the election of a president. In the ballot of Synod for the selection of a professor of theology for the Seminary and president of the College, the vote resulted in the selection of Reverend B. S. Schenck, D.D. as Theological Professor and President of Heidelberg College. His salary was fixed at \$600. He declined the position. The close theological tie between the seminary and college at Heidelberg is evidenced by the Board's appointment of a committee to examine a version of the Heidelberg catechism, translated by Reverend George W. Williard, with a view to its adoption as a text-book in the Theological Seminary.

A committee was appointed to examine sites in Tiffin proper and another to make building plans.

The first Board of Trustees, which held office until the first charter was obtained, was composed of ten members. Half of them were elected for a term of two years: R. W. Shawhan, Wm. H. Gibson, Henry St. John, H. Shaull, and William Barrick. Five others were elected for

a one-year period: Joel W. Wilson, Louis Baltzell, Robert Crum, F. Wahl, and Dennis C. Stoner.

The Synod elected the other professors for the college by ballot, the person receiving the highest number of votes for a given position being offered the appointment. As a result of the balloting Reverend Reuben Good was chosen Rector of the Preparatory Department and Reverend Jeremiah H. Good was elected as Professor of Mathematics. Both received a plurality vote, each one more than three times the total number of votes received by all other candidates for the same position combined. Jacob Kroh was elected college treasurer. Reverend Shaull, who had served as financial agent for Tarlton College, was continued as general financial agent to raise funds for both the college and the seminary.

Before adjournment the Synod arranged for a meeting of the Board of Trustees of the new college which was to assemble in the First Reformed Church of Tiffin, October 23, of the same year, at a time which coincided with the meeting of a General Convention of Synod. The scene of activities on behalf of the new college now shifts to Tiffin.

When the group met in December 14, it received a report from its committee which had been appointed to select a specific site in Tiffin where the campus and buildings of the new college were to be located. Hiram Shaull had been named chairman. Other members were F. Wahl, D. Winters, D. C. Stoner and Samuel Rule. The entire membership of the Synod was to participate in selecting the new location. The committee, through its chairman, presented to it the factors which should be considered in choosing a site which, in the judgment of the committee were; a commanding view from all parts of the city, so located as to attract the attention not only of Tiffin's citizens but also of travelers passing through the city; a place easily accessible, near the center of the city; a "healthy" location which was without "unhealthy" surroundings, this last probably as a result of the cholera plague which had affected Tiffin as it had other cities.

The committee proposed an examination of eleven sites, nine of which were within the corporate limits of Tiffin, one just outside its boundaries, and another on a farm still farther away from the city. These sites were situated in all parts—northern, eastern, southern and western. Each owner was his own promoter, and each site had its advocates.

All members of the Synod visited the different sites suggested, and gave considerable time to examining them and to discussing their respective advantages and disadvantages. A series of four ballots was

taken, as a result of which a location in the eastern part of the city was favored. By the final vote a decision was made to locate the institution just east of the intersections of Greenfield and East Market, and East Market and East Perry Streets, the present location. While the subject was under debate Hiram Shaull jokingly remarked that it might be well to approve the site chosen by the committee so that, in case the college failed, it could be more easily placed on freight cars and moved elsewhere.²⁶ The selection was approved and a resolution was passed, directing the Board of Trustees of the College to secure a deed for five acres or more of ground "as soon as may be possible and judicious." Two days later a special committee of the Board of Trustees was authorized to survey and lay off the ground, and to obtain a deed for it. As a matter of fact, however, the deed to Heidelberg College given by Josiah Hedges was not signed until November 13, 1852, two years after the college had begun its work. The consideration mentioned was \$1,000. The signatories for the College were President E. V. Gerhart and W. H. Gibson.²⁷

A committee of five, of which Jeremiah H. Good was chairman, (Lewis Baltzell, Hon. Henry St. John, William H. Gibson, and Reverend E. V. Gerhart being the other members) had been appointed to secure plans for the College buildings. This committee also reported to the General Convention. Their plan for the building (now Founders Hall), which had been drawn by the chairman of the committee, was approved. It was an adequate structure. For its time its size showed the faith of the committee in the prospects for the new institution. It was designed to have an over-all length of 104 feet, and a width of 47 feet to which there was to be a projection in the center, 13 feet by 40 feet in dimensions. It was to be three full stories in height and, in addition, to have a basement floor and an attic one-half story above the three main floors, making five floors in all. In fact, the basement windows were originally full length though in remodeling they have been partially closed up. The building was planned to serve the two purposes of a residence hall for the men students of the College and to provide classrooms and other instructional facilities. The plans provided for thirty students' rooms, six recitation rooms, four halls, two ante-rooms, and two literary society halls. By the original drawings a cupola was contemplated but this was never built because funds were not available. The building was of pure colonial style. Even yet it is con-

²⁶ Williard, George W., *The History of Heidelberg College*, Elm Street Printing Co., Cincinnati, Ohio, 1879, p. 17.

²⁷ *Record of Deeds*, Office of the County Recorder, Seneca County, Ohio.

sidered one of the best buildings, architecturally, on the campus. The cost was estimated at \$10,000. It was urged that work on the building be rushed so that it could be completed by the succeeding summer. To aid in erecting the structure, the Synod directed the Board of Trustees to loan the Reedy Bequest Fund with its accrued interest to the Trustees of the College.²⁸

To attempt a structure on such an ample scale showed the vision and faith of the founders of the College. How far-seeing it was can be seen when a comparison is made with the first building of the University of Michigan which was opened only nine years earlier. That university, when it opened in 1841 with six students, had a "main building" described as follows:

The lone classroom building stood naked and stark amid a bristle of stumps. There it loomed, a rectangular box 110 feet long and 40 feet wide. Its four rows of long narrow windows were piled one on another like those of a newly built jail. . . .

The building was brick and stucco, painted white. It had cost \$16,000, which even in those days wasn't enough to finish a building of this size properly, except for the walls and floors. . . . The ceilings were low and the structure looked flimsy. Writers for the various weekly newspapers called the building "elegant," "outstanding," "imposing," and "distinguished." . . . A couple of plank walkways led to it across the mud.²⁹

During the first school year at Michigan (1841-42) six students constituted the entire student body of the University. All students lived on the fourth floor of the building, which had a library on the first floor, and classrooms on the other floors.

To get the Heidelberg building under way, five members of the Board of Trustees were named to membership on the building committee: Jacob Kroh, Esq., Lewis Baltzell, Robert Crum, Henry St. John and Jeremiah H. Good, two of whom, Lewis Baltzell and Jeremiah H. Good had been on the planning committee. The following year it was reconstituted to include Reverend Jeremiah H. Good as chairman; Lewis Baltzell, President of the Board of Trustees; Honorable Henry St. John; William H. Gibson; and Reverend E. V. Gerhart, President of the College and Theological Seminary.³⁰

When the College and Seminary were finally removed to Tiffin it had just been "stepped up" from the status of an incorporated town to the

²⁸ *The Acts and Proceedings of the General Convention of the Synod of Ohio and Adjacent States Convened in the City of Tiffin*, 1850, pp. 59-60.

²⁹ Sagendorph, Kent, *Michigan, The Story of the University*, E. P. Dutton and Co., Inc. Publishers, New York, 1948, p. 63.

³⁰ *Catalogue of Heidelberg College for the Year Ending September 3, 1851*.

proud role of a second-class city. But in the words of an alumnus of Heidelberg who graduated in 1854, "Tiffin was a city only in name . . . it extended over a territory large enough to accommodate a population of 10,000 or 15,000. In spring and fall its streets were almost impassable—a sea of mud. An old rickety, covered, wooden bridge spanned the Sandusky River at the terminus of Washington Street. . . . Among the finer class of buildings were the Shawhan House, Shawhan Block, and Shawhan residence."³¹ There were stumps and trees over much of the city's area.

Few residences had been constructed in the eastern part near the College grounds. A dense forest extended for miles northward, eastward and southward of the campus. The site chosen for the College was on a gentle elevation in the eastern part of the city later to become known as "College Hill." It was about five blocks east of the center of the city. The area had been developed later than the other parts of the community. When heavy rains came, when there was an open winter, or when frost "came out of the ground" in the early spring, the streets of the section became almost impassable. It is said that the professors' wives (and undoubtedly also the professors) often lost their overshoes as they bravely attempted to cross the highways through the "deep, thick, pitchy mud." Here, as in other newer parts of the city, wooden walks were constructed as soon as possible to replace the winding mud paths along the fences which served as substitutes for sidewalks. Only a short distance east of the College grounds was a large frog pond. Rabbits, foxes and other wild game roved the nearby forests in abundance and often appeared on the College campus from which they were driven by students who drove them back to their native woodlands.

The campus itself presented anything but a civilized appearance. Its western portion was still covered with virgin forest trees, sumac and other wild plants. It was enclosed by a rail fence. On the site on which it was proposed to locate the College building a single thorn bush stood which remained for many years as a reminder of the early days.

Because the distance from College Hill to the nearest public school building of the city was almost a mile and travel conditions were difficult for a long time, a school was operated on the campus to provide for the children of the professors. Other children also attended it. It was taught in the southeastern corner of the College building which is now

³¹ Mechling, George A., "The First Decade," *Aurora*, 1900. (Mechling was a member of the first graduating class.)

known as Founders Hall. One of the first teachers was Nettie Cronise, a later graduate of the College. She, and her sister Florence, are said to be the first two women admitted to the practice of law in the State of Ohio.

Even a dozen years later, during the Civil War, conditions were still nearly as crude and primitive. Some residences had been constructed near the College, chiefly as homes for the professors, but footpaths still were used as sidewalks, streets were muddy, and the mire was so deep that the campus could be reached only with the greatest difficulty. Reverend Herman Rust, who had recently moved to Tiffin from Cincinnati to join the faculty, wrote to a friend in that city the day after he had spent his first Christmas in Tiffin in 1862:

O how lonesome I feel in this out-of-the-way-place. Had I a friend like yourself it would be easier to endure these surroundings. . . . Such a dry and dreary Christmas I have not spent since my sojourn in Mercersburg. . . . I have been working all day in the water. The cellar is full and the garden is full. I have to split wood every day, make fire, and do many other things, as I have no help.³²

But to this depressing and somber note there was added one of cheer. On the Sunday preceding the professor had conceived the idea that the College ought to have a Christmas celebration enlivened with a Christmas tree. This was proposed to the students who accepted enthusiastically. Modern students would have thought the program which was arranged was stiff and "stuffy." But this was before the day of continuous entertainment, clubs and parties. There was first a lecture on education and "while the tree was in all its glory" five students gave short addresses. The heaviness of the program was alleviated by the German Choir which furnished music to the packed hall. All returned home happy from the event. It was Heidelberg's *first Christmas tree*.

But let us return to the plans for erecting the College building. It was soon discovered that the hopes and aspirations of the committee were far ahead of its possible achievements. At first they planned to construct the building immediately as the Synod had directed. The committee members took their work seriously, convening first weekly, then bi-weekly, to perform their task. But they soon discovered "lions in the path." The money which had been subscribed was in about two hundred separate notes, and nearly \$3,000 of the total was pledged in work, lumber and materials. Notes which were given were not due immediately, but matured over a period of three years, 1851, 1852 and

³² Rust, John B., *The Life and Labors of Herman Rust*, Central Publishing House, Cleveland, 1916, pp. 135-36.

1853, respectively. Both good business judgment and financial experience demanded that construction be deferred until 1852. It had originally been the committee's plan to have the building ready for occupancy in October of that year. Contracts had been let to complete the excavation and foundation in the autumn of 1851, and an order for 300,000 bricks had been placed with a local business firm. Bricks, window sash and doors were scheduled for early delivery and nearly all the lumber was already on the ground. George C. Small of Tiffin, a contractor who lived on the site of the present city public library, was engaged to supervise the erection of the building.³³

Slyly but pertinently it was suggested to the members of the Synod that it would be acceptable if they would "make exertions within their spheres to obtain donations of materials, such as glass, stone, lumber, hardware, shingles, a bell, books, etc., and whatever may pertain to the furnishing of such a building."

To raise funds for colleges in those days was a Herculean task. Education was not as widespread as now. Though it was a period of great educational awakening, progress was slow, as judged by present standards. The attendance of secondary schools was relatively small. Higher education was considered somewhat of a luxury to which many were unfavorably inclined. Added to these conditions was the situation in the Reformed Church itself. Its constituency, from which it was expected the main financial support would come, were from the poorer and middle classes of society, of whom many had come to America only recently and had exhausted their meager financial resources in crossing the ocean and reaching the Middle West. Many were still in debt for their homes. Among them were few men of great means and none of immense wealth. Congregations were small and could meet their local expenses with difficulty. The members were in a struggle to clear the soil and to live from the proceeds which they received from their crops. Large gifts to charitable and religious purposes were few and money had to come in small sums after the crops were marketed. It was necessary to have gifts from many, and to secure them was a process both slow and discouraging to aggressive men such as the founders were. To borrow money it was necessary to pay an exorbitant rate of ten per cent interest. But it was necessary to educate ministers and, though the gifts were small, many sacrifices were made for the success of the enterprise. Two methods were used to secure financial support: solicitation of gifts for the endowment fund, and

³³ *The Acts and Proceedings of the Synod of the German Reformed Church in Ohio and Adjacent States*. Mounsbury, Ohio, 1851, pp. 14-16.

selling scholarships which, too, went into this fund. Again and again in the early years there was action taken by the Board of Trustees urging the general agent of the College to canvass Seneca and neighboring counties and the Reformed Churches both for endowment and gifts for the completion of the College building. Before the arrival of the first president, E. V. Gerhart, on the campus, plans were made to sell perpetual scholarships at \$300 each to be paid either in cash or notes given which were secured by real estate mortgages. These could be given from one generation to another for their schooling. After his arrival the sale of scholarships was pushed with vigor, and soon the considerable receipts from this course were assigned to the permanent endowment to provide for the presidency and professorship of theology. A few months later the Board of Trustees requested Hiram Shaull to give his full time to raising funds for the College as he had already practically completed his effort to endow the professorship in the Seminary.

As the sale of scholarships became a settled and approved method of financing, various types of scholarships were offered: \$300 *perpetual* scholarships, transferable, good for all time to come, to be used by any student of the owner's choice; \$100 *non-transferrable* scholarships, valid only for the purchaser and his heir, for eight years free tuition; \$50, for four years tuition; \$40, for three years; and \$30, for two years. Most scholarships which were purchased were in costs in the lower brackets. While the scholarship plan furnished ready cash, as a long-range plan for putting the finances on a solid footing, it was a failure. Raising the endowment funds progressed slowly and lacking ready income, it was necessary to borrow endowment funds to provide for current expenses. A large portion of the funds so borrowed were never replaced and, as a result, the College was crippled, even though the salaries of teachers and the other expenses were kept at a minimum.

The situation was difficult but challenging. It was such a prospect that the president had, a difficult task in which progress was to be slow but effort crowned with success.

Chapter V

The College Opens— Young Men of Vision

THE COLLEGE had actually opened before the meeting of Synod was held. The original call, providing that that body was to meet October 23, had been cancelled because it was feared that cholera would spread in Ohio and the delayed session did not convene until December 14 which was more than a month after classes had actually begun.

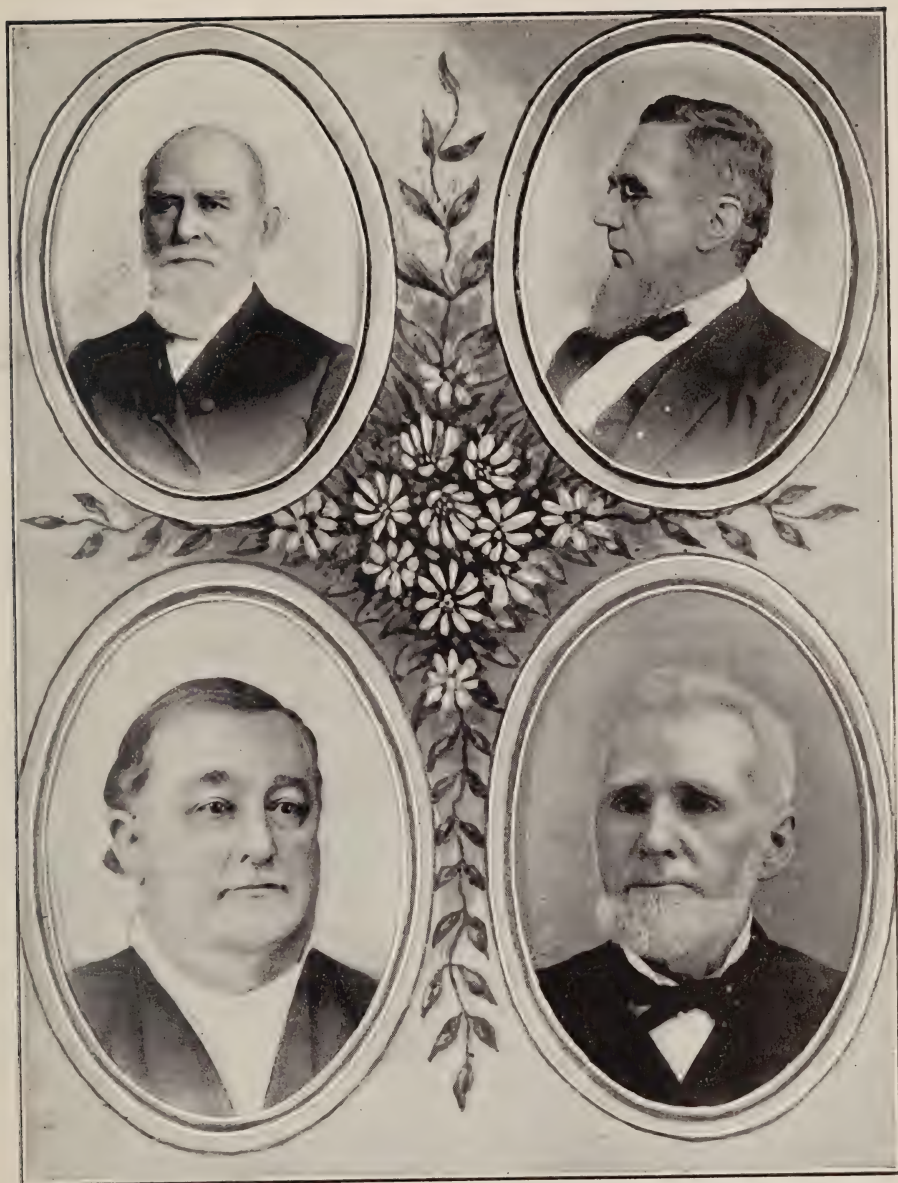
However, the Board of Trustees, which had been appointed at the Synod at Navarre, held its meeting independently of the Convention, in the First Reformed Church of Tiffin on October 23 as had been appointed by Synod. It effected its organization by electing Lewis Baltzell president and Frederick Wahl secretary. A resolution was passed empowering these officers to serve until such time as an act of incorporation would be passed by the General Assembly of Ohio.

Plans for opening the session of the College immediately were placed in the hands of a committee of three who were authorized to rent suitable rooms in which to operate the institution for the first year. Named to the committee were Jeremiah H. Good, William Barrick and Joel W. Wilson. Another committee of three, comprising W. H. Gibson, Robert Crum and Reuben Good, was named to secure suitable furniture.

Three rooms were rented in Commercial Row, a business block, the present number of which is 80 South Washington Street, northwest of the County Courthouse (the building long occupied by what was known as the Holderman Store). Only \$48.07 was paid as rent for the period of a year from its occupancy beginning November 4.

As compensation for their services as professors in the College, the two "Good" brothers, Reuben and Jeremiah, were to receive all the proceeds from student tuition "proportionally to the time employed by them in teaching." The faculty was authorized to employ, at such salaries as they should determine, the assistants and tutors who were needed, these too, to be paid from the proceeds of tuition.¹ Reuben

¹ *Minutes of the Board of Trustees*, September 13, 1851, July 1, 1852, May 22, 1856.



E. V. Gerhard
Jeremiah H. Good

S. S. Rickly
Reuben Good

THE FIRST FACULTY, 1850

(E. V. Gerhard, D.D., LL.D., was the first president, 1851-1855)



OLD HEIDELBERG
(From Photograph taken in the '60's)



"OLD HEIDELBERG," as remodeled in 1930 when it was renamed Founders Hall to memorialize the founders of the college.

Good and Jeremiah H. Good each gave six hours a day teaching in the infant College.

The Board of Trustees met again on October 26, only three days later, in the First Reformed Church of Tiffin. Though preliminary plans had been made for opening the College, there were, as yet, no students enrolled. To solicit attendance the Board of Trustees appointed two committees of two members each "to go around through the city for the purpose of procuring scholars for the institution." For the first ward Joel W. Wilson and Jeremiah H. Good were chosen; for the second ward, Lewis Baltzell and Reuben Good.

Sixteen days later, November 11, 1850, the College opened its doors to its first students—five of them.

November eleventh! For Heidelberg as for our country this is a significant and memorable date on the calendar. November 11 was already revered as an important date on America's calendar, for it was November 11, 1620, according to the Old Style Calendar then in use, that the Pilgrim fathers, after crossing the Atlantic, huddled together in the cabin of their little sailing vessel just before they were to land at Provincetown, to affix their signatures to the Mayflower Compact, a brief document of only 103 words, proclaiming their purpose in coming to America. After eleven years of worship in Pieterskerk, a Dutch Reformed Church of Leyden, Holland, these staunch Christians had come to America to continue in the freedom of worship which they had found in Holland. They were the first link in a chain of religious tradition and faith which was to gather momentum as years went by and public schools and Christian colleges were founded on the principle of free education, a free church, and a free state founded throughout the country. "In the name of God, Amen," the Compact began, expressing the profound religious spirit dominant among them. The keynote was sounded again in the later phrases in the document, "by the grace of God" and "for the glory of God and the advancement of Christian faith." It was this faith which, reinforced by similar religious devotion of other millions of immigrants during the ensuing three centuries, was to become the dominant religious force in directing American thought and life.

Three centuries after, on November 11, 1920, the date was again to be consecrated by the nations of the world as they celebrated "Armistice Day" to mark the termination of hostilities of World War I. As the coming of the Pilgrims was to usher in a new day in the democratic and Christian tradition of life, so World War I was hopefully hailed as a war "to make the world safe for democracy."

To Heidelbergers November 11 is "Founders' Day," the birth date of their alma mater as well and, as such, is a significant milepost in its educational history. On this date the first classes were held, the first students were instructed, and the College was launched on its long and significant mission.

The opening was not without drama. How the College began (the seminary did not open until six months later) is perhaps best described in the words of one of the two professors (Reuben Good) who, with Jeremiah H. Good, was present and began instruction on the appointed day:

In November, 1850, two brothers met at Springfield, Ohio. They came by stage, one from Columbus, the other from Dayton. Here they took the cars on the oldest railroad of Ohio, which had then been just completed from Sandusky to Springfield. They were the first professors, elected by the Ohio Synod, and were now on their way to Tiffin, for the purpose of giving being and form to Heidelberg College.

They arrived at night, and thus the disappointment was not so great to the good people of Tiffin, who were under the impression that the Institution was coming from Tarlton, Ohio, where the Church had made an effort to start the school.

The outlook was not very promising at first for the college. There was no building, no endowment to secure the professors' salaries, and no certainty with regard to students. Only this was sure, that a Board of Trustees had been appointed, and \$12,000 subscribed by the citizens of Tiffin for a college building.

The professors, however, went to work, trusting to Providence and their individual efforts. Three rooms were rented on the third floor of Commercial Block. One large room was occupied by one of the professors and male students, another large room by a lady assistant, who had charge of the female department, and a smaller room between the two was used as a recitation room by the other professor and also as his sanctum, for he was the editor and publisher of the first Reformed Church paper in the West, then called the *Western Missionary*.

Fortunately an Academy, which had done good work in Tiffin, closed about this time. Most of its pupils at once became Heidelbergers, thus giving the new college a number of students, who had some knowledge of the ancient languages and the higher mathematics. The attendance continued to increase rapidly so that by the close of the year, the catalogue published the names of 149 students.

The following summer, the college closed rather prematurely, by the breaking out of cholera which scattered professors and students.²

It is probable that the five students and two faculty members who assembled on that fateful day a century ago, little envisioned what the next century would bring forth, even though by the end of the

² Good, Reuben, "1852-1855," *Heidelberg Monthly Journal*, April 1885, p. 597.

very first year the student body had multiplied thirty-fold and the faculty increased to five.

The first catalogue of the College lists five members of the faculty for the first year ending September 3, 1851. Reverend Jeremiah H. Good, Professor of Mathematics and Mechanical Philosophy, and his brother, Reverend Reuben Good, Rector of the Preparatory Department, were the first instructors. Soon thereafter Mrs. A. M. Lee was added as "Principal of the Female Department." Reverend E. V. Gerhart, the first president, was notified of his election on December 7, but did not enter upon the duties of his office until the latter part of May, 1851. In the first week of June his seminary classes began their work, and during the summer session, which closed in August, he instructed two theological students. Reverend S. S. Rickly was elected to the Professorship of the Theory and Practice of Teaching on June 28, 1851. The first catalogue announced that the Teachers Course would open on September 8, 1851, with the beginning of the College's second year. As the additional members of the staff were secured so late in the year, it is readily seen that the chief burden of instruction and operation of the College during the first year fell upon Jeremiah H. and Reuben Good.

It is well to pause for a moment to reflect on the qualities of the men who were primarily responsible for shaping Heidelberg's earliest years. Many indeed were those who contributed to the project of launching the new College—among them the Synod of the Church, the citizens of Tiffin, and the members of the Board of Trustees. But, in large measure, seven men shaped the course and destiny of the institution. Four were faculty members: President E. V. Gerhart, Professor Jeremiah H. Good, Professor S. S. Rickly, and Rector Reuben Good. To these must be added the names of Lewis Baltzell, President of the Board of Trustees; Reverend Hiram Shaull, Financial Agent of the College; and Reverend Frederick Wahl, Secretary of the Board of Trustees.

The members of the first faculty were ordained ministers of the Reformed Church, men who were missionary in spirit, who had a vivid sense of moral responsibility and whose primary interest was in promoting Christian education. All of them had graduated from Marshall College and the Mercersburg Seminary. All were Eastern men. All were young men. E. V. Gerhart was 33 years old; Jeremiah H. Good, 28; S. S. Rickly, 31; and Reuben Good, 32.

The Good family, ancestors of the "Good" brothers, originated in Switzerland, moving thence in the seventeenth century to Zweibrucken,

in the vicinity of the Palatinate. In 1865, at about the age of eighteen Jacob Good, the founder of the family, came to America. A pious Quaker near Philadelphia provided for his education after which he became a schoolmaster and served as organist of three Reformed Churches in the vicinity of Lebanon, being located successively at Ephrata, Schaefferstown and Bern. He was of a religious turn of mind, and in the absence of the minister, was often called upon to conduct the church services. His religious bent was shown in that before he died in middle life, his ordination into the ministry had been approved and arranged.

His son, Philip A. Good, was elected to several political offices and became a member of the Pennsylvania legislature. He married Elizabeth Haak. There were eleven children. One of them, William A., a graduate of Marshall College, followed in his father's footsteps and became a teacher. Later he was the first superintendent of schools of Berks County. He was also a clergyman in the Reformed Church. When it was removed from York to Mercersburg in 1835 he was elected Rector of the Preparatory Department of Marshall College. Two brothers, who concern us here, were Jeremiah and Reuben, the subjects of the sketches which follow. Both were born in Rehrersburg, near the foothills of the Blue Mountains in the northern part of Berks County, Pennsylvania; Reuben, the older, in 1818, Jeremiah in 1822. In 1829 the family moved to the city of Reading, the county seat, where the father died leaving a family of eleven children, five boys and six girls, who were scattered for a time due to the poverty of the family. Reuben clerked in a store for a four-year period while Jeremiah lived with an uncle.

When the institutions of the Reformed Church were moved from York to Mercersburg and the brother, William A., had been elected as Rector of the Preparatory Department of Marshall College, Mrs. Good, the mother, moved there, brought together all of her children, and conducted a boarding house for college students.

In 1838 both Reuben and Jeremiah were admitted to the freshman class of the college, having completed their preparatory courses, at the time the college classes were held in a rickety old frame building on the main street of the village. Four years later the brothers were graduated from Marshall College, Jeremiah receiving the highest honors and, accordingly, gave the valedictory address. Reuben received his diploma *in absentia*. On the advice of Dr. John W. Nevin, he had taken a teaching position in Winchester, Virginia "to replenish an

empty jacket" during his senior vacation and most of the following year. It was too far for him to return for the exercises.³

In the fall of 1842, Jeremiah became sub-Rector of Mercersburg Academy and, a year later, was appointed Rector. He held the latter position until the end of the academic year in 1846. He graduated from Mercersburg Theological Seminary the same year, was ordained to the Christian ministry, and was installed as pastor of the First Reformed Church in Lancaster, Ohio.

In 1843, his brother, Reuben, also entered the Seminary from which he was graduated in 1845, and was licensed to preach by Lebanon Classis. Almost immediately he also set out for Ohio on what he termed "my pilgrimage to the Great West." Going west overland by stage coach and then down the Ohio River by boat he arrived in Fairfield County, where he was ordained to the Christian ministry at Somerset, Ohio. He began his ministry as a missionary in the Miami Valley, then on the frontier of the Reformed Church, "in log cabins in primitive forests, where the Red man still lingered."⁴

At Mercersburg the two brothers had been fortunate in their professors, among whom were the distinguished theologian, Dr. John W. Nevin, and the eminent church historian, Dr. Philip Schaff. As a result of a tour of inspection in Ohio and the adjacent states, Dr. Schaff sensed the need for properly educated ministers in the Reformed Churches of this area. Just about the time of his visit, he learned in conversation with two students at Marshall College from Lancaster, Ohio, Henry H. Giesy and Samuel H. Giesy, that their father had immigrated to America from Switzerland and decided to pay him a visit. It was on this journey to Lancaster, Ohio, that he became acutely aware of the need for a college in Ohio. He began an active interest in establishing such an institution, which he believed would further the missionary work of the Church. At this time the two Good brothers were students at Marshall College. They were considered by him as the persons best prepared for the task of opening a college in the area. For his vision in seeing the need of a college and his wisdom in encouraging superior persons to undertake the task of opening it, Heidelberg is indebted to this nationally and internationally known theological scholar.⁵

³ Good, Reuben, "Sketch Written to a Classmate at Marshall," *Reformed Church Messenger*, July 7, 1892.

⁴ *Ibid.*

⁵ Zerbe, A. S., *Life and Labors of Reverend Jeremiah H. Good*, Commercial Printing Co., 1925, pp. 7-8.

In 1847 Reuben married the daughter of Reverend D. A. Winters of Dayton, and became pastor of four rural congregations in the vicinity of Dayton. The following year, by appointment of the Synod, he was commissioned as an "exploring missionary" for the followers of the Reformed faith in Northern Indiana. For two months he traveled on horseback to visit and consult with the scattered adherents of this group. On his return he published a fervent plea, "*Let us educate more men for the ministry.*" After his return from this assignment he moved to Dayton, where for two years (1848-50), he was principal of an elementary school in the public schools of the city and preached in churches in the vicinity.⁶ That he was growing in influence in the Church is evidenced by his election as stated clerk of the Miami classis. It was while he was in Dayton that he was appointed to the professorship at Heidelberg College. He came to Tiffin with only two hundred dollars in his pocket, with nothing back of him but a series of resolutions and his own superb faith in a great cause. Through many trials and difficulties, especially in the early years, he was to remain a member of the College staff for almost two score of years, later to be succeeded in his professorship by his son-in-law, Dr. Martin E. Kleckner.

It was soon after Jeremiah's arrival in Lancaster that because there was need for secondary education and common schools were still weak, he founded an academy which he hoped would develop into a college of the Reformed Church.

Jeremiah married Miss Susan Hubbard Root, of Granville, whose mother was a relative of Governor Asa Bushnell of Ohio, and a distant relative of Noah Webster, the famed lexicographer. She had probably attended the ladies' seminary conducted by the Episcopal Church in Granville, and was an intelligent woman of culture, social graces, and pronounced literary attainments. She had marked poetic ability and could easily hold her own in scientific and religious discussions. She was a "woman of marked personality, combining kindness of heart and suggestions of hauteur," which sometimes made her misunderstood by her associates. She became a member of the First Reformed Church of Tiffin, but often attended the Episcopal Church, parting at the church corner from her husband, who continued on his way to preach a German sermon at the Second Reformed Church of which he was the pastor. No one was offended at this as she did not understand the German language.⁷

⁶ Good, *op. cit.*

⁷ Zerbe, *op. cit.*, p. 9.

In 1847 Jeremiah resigned his pastorate in Lancaster and moved to Columbus where he was editor of the *Western Messenger*, a bi-weekly religious organ established by the Synod in that year. He had championed a church paper in the Synod. The editorial room was set up in the basement of the First Reformed Church, Columbus, Ohio. The editor's salary was fixed at \$450 a year, with the proviso that it was to be increased to \$500 as soon as the number of subscribers would reach a total of 1500.⁸ Dr. Good continued as its editor until November 10, 1853, the place of publication meanwhile being changed from Columbus to Tiffin when Good was appointed to the Heidelberg faculty. He was succeeded in the editorship by Reverend George W. Williard, later to become the fifth president of Heidelberg.

During his residence in Columbus he had additional responsibilities. He was secretary of the Board of Missions, secretary of the Board of Trustees of the Seminary, pastor of a Columbus church, (preaching two sermons each Sunday), and a member of nearly all the important committees of Synod.⁹ He was also Professor of Mathematics in the "Ohio Literary and Theological Institution" of Columbus. This experience may have been the origin of his interest in co-education, though in this school the sexes had separate halls and separate school yards.¹⁰ In 1849 he was president and presiding officer of Lancaster Classis. He was a human Diesel in energy. A nephew gives a personal description of him at the age of twenty-seven years:

. . . with raven black hair, an oval face and magnetic eyes. He was very self-reliant, and had the energy of a 10,000 horse power dynamo. Such a young man would naturally dominate a synod of discouraged, though pious, ministers and elders.¹¹

Another writes of him later:

Judging from photographs, Dr. Good must have been already in his younger years a remarkably handsome man. . . . He was not tall like his brother, Professor Reuben, but was heavy-set, plump, and full-faced in his prime, before illness began to reduce him in vigor. He had for years been a man of wonderful endurance and incessant labor.¹²

The third instructor to arrive on the scene was Reverend E. V. Gerhart, who was elected to two positions, President of the College,

⁸ Zerbe, *ibid.*

⁹ Zerbe, A. S., *op. cit.* p. 11.

¹⁰ *Western Missionary*, Vol. I., p. 31, April 14, 1849.

¹¹ Good, C. W., '70, "Early Heidelberg" *The Kilikilik*, pp. 9-10, November 3, 1911.

¹² Zerbe, A. S., *op. cit.*, p. 62.

and Theological Professor in the Seminary. The Navarre Synod had first offered the presidency to Reverend B. S. Schneck, D.D., of Chambersburg, Pennsylvania, who stood first in the voting of Synod. Schneck was editor of the German church paper, *The Kirchenzeitung*, and also was an editor of the *Reformed Church Messenger*. He declined the tender of the position, whereupon Reverend Gerhart was chosen.¹³

The first president was born June 13, 1817, at Freeburg, Snyder County, Pennsylvania, the son of a minister of the Reformed Church. His youth was passed at Millersburg where he attended the elementary schools. At the age of eleven he began the study of Latin. He attended the high school of the Reformed Church in York, transferring to Mercersburg when the institution was moved to that village and organized into a college. He received the A.B. degree from Marshall College in 1838 as a member of the second graduating class of the institution. Immediately upon finishing his course he was employed as a teacher in the female seminary at Mercersburg, from 1838-42, and the next year, 1839, in the Marshall College Preparatory Course, where he continued till 1842, for a period of three years occupying both positions. In 1838 he had entered Mercersburg as a theological student, his study going on simultaneously with his teaching. He graduated, in 1841, and was licensed to preach at Reading, Pennsylvania. The following year he accepted a call to preach at four churches in Franklin County in what was known as the "Grindstone Hill" charge. In the summer he taught at Mercersburg during days of the week and preached on Sunday. After a year he became pastor at Gettysburg, Pennsylvania, remaining there for more than six years, 1843-49. The Board of Domestic Missions then appointed him as a missionary to the foreign German population of Cincinnati. He accepted and took charge of a small congregation of poor foreign Germans, preaching in the German tongue exclusively. For the first year he lived in a "little shanty attached to the rear of the frame structure built in a sand bank."¹⁴ He met with great success despite many difficulties and obstacles occasioned by "the floating character of the population, the severe sickness during the summer season, the bitter opposition of the rationalists, and other causes." His church almost doubled in its membership during a single year. In addition to the pastorate of his church, Reverend Gerhart acted as an "exploring missionary," visiting Indianapolis, Northern Illinois and other parts of the then West. He was eminently successful

¹³ Good, J. I., *History of the Reformed Church in the United States*, pp. 638-40.

¹⁴ Lang, William, *History of Seneca County*, Transcript Printing Co., 1880, pp. 270-271.

in his missionary work, as he was in the pastorate.¹⁵ He remained in the "Queen City of the West" for two years, resigning in March, 1851, to assume the presidency of Heidelberg College to which he had been called in December, 1850. His church, meanwhile, had purchased a new lot on a prominent corner of Cincinnati, and funds were subscribed and collected to erect the First Reformed Church of the city before he left for Tiffin.

His election as Professor of Theology in the Heidelberg Theological Seminary automatically carried with it the presidency of Heidelberg. His salary was fixed at \$600, to be paid entirely by the Seminary. His services as president of the College were rendered to it in return for its granting free rental of rooms in the College buildings for conducting the seminary classes.

S. S. Rickly, who has been mentioned several times in preceding chapters, was born in Brentzburg Canton, Berne, Switzerland, on January 2, 1819, and passed away in his eighty-seventh year in November, 1905, in Columbus, Ohio. During his early life he was influenced by deeply religious parents, and was confirmed a member of the Reformed Church at the youthful age of fifteen. During the same year his parents migrated to America and settled at Baltimore, Fairfield County, Ohio. Shortly thereafter, within the short period of four weeks, both of his parents and seven of his brothers and sisters died leaving Samuel on his own resources at the age of sixteen. For several years he worked as a farmhand, as a carpenter, as a clerk in a store until, in 1839, at the age of twenty, he entered Marshall College. He graduated in 1843. He was a self-made man who, with practically no financial help except a small grant from the church, worked his way through college. He became a minister at Somerset in 1844. In the following year he married, and began teaching in 1847.¹⁶

After teaching in the Columbus schools and in Tarlton (where he closed his work at the end of the summer session in 1850) he moved to Tiffin where Synod, by action of its Navarre meetings had relocated the College. In Tiffin his residence was at 43 South Washington Street, in a brick house on a site diagonally opposite the Shawhan Hotel.¹⁷

On May 1, 1851, he was offered the superintendency of the Tiffin Schools, at a salary of \$400 a year, his duties to begin on August first

¹⁵ *Acts and Proceedings of the Synod of the German Reformed Church, Navarre, Stark County, Ohio, September 26, 1850*, pp. 28-29.

¹⁶ *The Kilikilik*, "Death of Mr. S. S. Rickly," January 10, 1906, pp. 74-75.

¹⁷ Baughman, A. J. *History of Seneca County*, Vol. I, Lewis Publishing Co., 1911, pp. 389-90.

following. He accepted the offer. When teacher-training began at Heidelberg he was asked to take the class. He was authorized by the Board of Education of the city to teach in the College "if it was not to interfere with his duties as superintendent." He was appointed a member of the board of city examiners, and in May, 1852 was re-elected for a second year at \$700, after which his services in the Tiffin Schools were concluded.¹⁸

In April, 1851, the Board of Trustees of the College had appointed a committee to make arrangements with the Board of Education of Tiffin as they deemed proper to fill the professorship of the Theory and Practice of Teaching. Accordingly, on June 28, Rickly was elected to the professorship. It was stipulated that he was to average *not less than* one hour, *nor more than* two hours a day in the performance of his duties, which consisted of superintending the classes of students which were pursuing the Teachers Course. As compensation it was arranged that he would receive half the net proceeds of the tuition received from students who pursued the course.¹⁹

The first catalogue contains, under date of August 12, an announcement of the Teachers Course to begin on September 8, 1851, at the opening of the fall session. The object of this department of the College was stated to be "to afford young persons of both sexes an opportunity to prepare themselves with direct reference to the responsible duties of teaching." The announcement continues: "The expediency, if not *necessity* of such a department is made apparent, it is believed, from the repeated appeals made to the legislature of this state by friends of education for the establishment of such institutions, and also from the success that has invariably attended them in other countries." Finally, the announcement gave notice that a teachers institute was to be held the following October for "a general review of all the branches expected to be taught in the common schools," and for an "interchange of opinion relative to government, discipline, etc."

While living in Tiffin Rickly lost a daughter (in whose memory he later made a gift of the College chapel organ). Leaving the city in 1853, he returned to Columbus, where he taught for a year in a "select" school, and became clerk of the House of Representatives. In 1854 he entered mercantile and manufacturing pursuits and later, commercial banking. He was a prime mover in establishing the Capital City Bank

¹⁸ *Minutes of the Board of Education, Tiffin Union School District, Extracts on dates named.*

¹⁹ *Minutes of the Board of Trustees of Heidelberg College, April 21-June 28, 1851.*

of Columbus, located opposite the state house grounds in 1875, and was its president until his death in 1905. "Thus, with no resource, but his own high purpose and natural ability and the help of Him who has numbered the hairs of our heads, he became successively, a preacher, a teacher, a college president, a business man and finally a bank president."²⁰

Deep was Rickly's interest in Heidelberg and many were his material gifts, and potent was his spiritual support. His generosity was shown in many, almost continual, gifts for the College's programs of expansion. It continued in the gift of \$41,000 by his son, Ralph Rickly, who endowed the S. S. Rickly Professorship of Education in his memory. It is fitting that Rickly Chapel should perpetuate the name of one who was so intimately connected with early Heidelberg, and whose sustained interest continued throughout his life, though he left the educational field.

A fifth pioneer, whose activities on behalf of the new institution were indispensable, was Reverend Hiram Shaull. When the College opened he was the pastor of the two congregations, the First Reformed Church of Tiffin and Hopewell Church (Bascom). He was prominent and active in the Ohio Synod, though at this time he was still a young man of only thirty-two. As early as 1847 his name is found often in its minutes as it appears on committees and in the records of the discussions. He was made a member of the Synod's committee of three to choose a location for the College and Seminary and, as such, took a leading role in securing the contributions in Tiffin to assure the location of the College in the city. He was a member of the committee appointed to draw up a constitution and by-laws for the College and of the committee to make plans for the College building. He was also a member of the first Board of Trustees. For a period on part time, later on full time, he raised funds as the financial agent for the College and Seminary. It was in his church that the Synod met to make final plans for opening the College.

Shaull was born March 14, 1818, at Middleboro, Virginia. His education was received in Marshall College, and the Mercersburg Seminary, from which he graduated in 1846. Two years earlier he had married. For a year he was assistant pastor at Mt. Jackson, Virginia, and then pastor at Fairfield, Ohio for a year, coming from the latter charge to Tiffin in 1848 as pastor of First Reformed Church. Mr. J. U. Heckerman was active in bringing him to the Tiffin pastorate. Shaull, more than

²⁰ Kilikilik, "Death of Mr. S. S. Rickly," January 10, 1906, pp. 74-75.

any other man, furnished the inspiration and leadership in bringing the College to its present location. And it was he who raised the funds to make the first building a reality.

In his day, public roads were very poor. He rode everywhere on horseback. He solicited much of the money which he raised from farmers, who were considered rather well-to-do in the vicinity, and it is probable that the greater part of the money raised to finance the College came from that group. In 1851 he was asked to give full time to his agency (at \$42 a month). The following year he accepted and was successful in the work which he continued until 1853, when he assumed the pastorate at Massillon.

With the outbreak of the Civil War, and some difficulties because of his southern extraction, he returned to Virginia to reside on his farm. He and his wife were forced to live in the basement of their home while the soldiers took over the better quarters above. This period had a deleterious effect on his wife's health. He finally sold his farm, but realized nothing from its sale as payment was made in Confederate money.

In 1870 he and his wife returned to Ohio, where he served various congregations in Southern Ohio, until his retirement at Sidney in 1880. He died three years later. He was buried in that city. There are no known living direct descendants. His photograph, taken by a photographer of Staunton, Virginia, now has a place in College Hall.

In Trinity Evangelical and Reformed Church, Tiffin, a congregation formed by the union of First and Grace Reformed Churches, there is a large, beautiful stained glass window placed there by the faculty and administrative staff of Heidelberg College in his honor. The inscription reads:

In Memory of Rev. Hiram Shaull, 1846-1852
Early Friend of Heidelberg
By Faculty and Officers
of Heidelberg College

The sixth of the founders was an educational layman. At its Navarre meeting Synod elected Lewis Baltzell to a one-year term as a trustee of Heidelberg. The Board of Trustees elected him chairman of the board (then designated president) and he was re-elected by subsequent boards until 1869, serving a total of nineteen years. He remained on the board as a member four years longer, rounding out twenty-three years as a member of that body.²¹

His family, as in the case of the other founders, originated in

²¹ *Minutes of the Synod and of the Board of Trustees of Heidelberg College.*

Germany. An early ancestor, Charles Baltzell, had served several campaigns in the Seven Years' War. Subsequently he migrated to this country and settled in Frederick County, Maryland. He served as a soldier in the Revolutionary War, attaining to the rank of captain in the artillery. When the war closed he became a member of the Society of the Cincinnati, a military order established by George Washington. A son, Charles Jr., who was born in 1773, died in 1836.

Lewis Baltzell, son of Charles Jr. and subject of our sketch, was born November 29, 1800. At twenty-six he was made a second lieutenant in the State of Maryland and the United States artillery. However, the title "major," applied to him later, was an honorary term used by his friends, and conferred on him by his neighbors. Baltzell wrote "several of our contemporaries are sympathizing with us because since the military decision of the Attorney General we have lost the title of major. Our commission as 'major' dates as far back as fifteen years ago, when it was conferred upon us by a schoolmate upon the eve of a great snowball battle on the common before the old log school house—The title has 'hung' to us ever since, and we feel as proud of it, as if it had been won in the memorable Maumee War."²²

After coming to Tiffin in July, 1829, he engaged in farming, residing on a farm on the McCutchenville road, about three miles southwest of Tiffin. He took great interest in agriculture. Among his papers is a diploma of the Seneca County Agricultural Society, given in recognition of his exhibit of the best dairy cow, at its fair on October 6, 7, 8, 1853, whose producing record was twenty and a fourth pounds of butter in ten days.

He was a bachelor and lived in a small house on the farm with a brother, Solomon, who was two years younger, and also a bachelor. After the death of his father he moved to the house (still standing) on what continues to be known as the Baltzell farm. In November, 1855, he was elected president of the Seneca County Agricultural Society, a position he filled with distinction. A few months later he succeeded W. H. Gibson as president of the Seneca County Bank. He later retired and moved to the city of Tiffin. Fifty years old when he was elected to the Board of Trustees in 1850, he continued to serve as a member until 1874, nineteen years as president, five more on the executive committee. He passed away on September 4, 1878. It is said by his descendants that he was a Universalist in his religious beliefs, though he never seems to have become a member of that faith.²³

²² Armstrong, W. W., *The Seneca Advertiser*, December 14, 1855.

²³ Verbal Information from an interview of the author with Miss Mary E. Hall, great-niece of Lewis Baltzell. Miss Hall is a resident of Tiffin.

He gave devoted service to the Board of Trustees, rarely absenting himself from a meeting. He was a member of the committee which made a house to house canvass to solicit students for Heidelberg during the first year prior to the opening of the College; he loaned money to the College to enable it to complete the first college building; he was a member of the committee on plans for the building and later of the building committee. As chairman of the Board of Trustees, he officially laid the cornerstone of the first building, now known as "Founders Hall." During the period of his chairmanship which was one of great difficulties, tact and wisdom were needed, both of which he must have had. His term covered the fateful days just after the College was founded, the very severe depression of 1857, and the crisis of Civil War. He served under four college presidents—Gerhart, Kieffer, Augenbaugh and Williard. Too often in recounting the history of educational institutions little or no recognition is given to "laymen," who serve on official boards, exclusive attention being given other official educational leaders. Recognition is given here to Baltzell and other members of the first Board of Trustees, and to their successors who have given unselfishly and devotedly of their time and talent, entirely without financial remuneration, to build Heidelberg and other American institutions of higher learning.

In closing mention should be made of a seventh pioneer, Reverend Frederick Wahl, who was the first secretary of the Board of Trustees by his election at the Navarre Synod. He came to Tiffin at once, helped to select a site for the College and became active in organizing and serving as pastor of the Second German Reformed Church. A small group of forty-one German Christians, recent immigrants, primarily from Swiss and Rhine Bavarian families, wished to form a church in Tiffin whose preaching services would be in the German language. On December 14, 1850, its organization was completed and began its services in the building of the English Lutheran Church, Tiffin. Wahl was of German extraction, having been born in Wurtemberg, Germany and, like other early leaders was young, being only twenty-nine years old when Heidelberg was founded and he became the first secretary of the Board of Trustees.

Chapter VI

The First Administration

BEFORE the president arrived on the campus the College had been incorporated by act of the General Assembly of Ohio, on February 13, 1851. By its charter it was authorized to hold property, adopt a constitution, and make by-laws. The document provided for electing a board of trustees and prescribed the method of its selection. The first board consisted of ten members, five of whom were to serve for terms of two years, the other five for one year. All were required to be citizens of Seneca County. Later changes in the charter specified that two members were to be chosen by each classis of the Ohio Synod of the Reformed Church.

When Reverend Gerhart assumed the presidency of Heidelberg the work of the Theological Seminary was considered by the Church of relatively greater importance than the College, both in its purpose and as measured by the number of graduates. In the early days there were more alumni of the Seminary than of the College. For example, in 1854 there were only two members in the first graduating class of the College, but ten completed the course in the Seminary. In 1865, for the first time, the number of graduates in the College exceeded that of the Seminary. During the years 1854-1863, the first decade for which comparative figures are available, there were 38 graduates in the College, 60 in the Seminary. In only one year during the first three administrations did the number in the graduating class of the College outnumber that of the Seminary.¹

It seemed natural and logical, therefore, that teaching of theology was considered the major function of the administrative head of the Reformed "Institutions" (seminary and college). It seemed fitting, also, that the inauguration of the first president of the institutions should be conducted by the Synod, and that it should assume a theological tone. President Gerhart moved from Cincinnati to Tiffin to enter upon his duties on May 22, 1851, having been delayed five weeks due to illness in his family. He was inaugurated at the meeting of Synod in Miami-burg, Ohio, on September 29, 1851. It is interesting to note that he was

¹ *Catalogue of Heidelberg College, 1885-86.*

president of the Synod at Miamisburg at which he was inducted into the presidency of Heidelberg.

The constitutional obligation was administered to him by Reverend D. Winters, of Dayton, Ohio, President of the Board of Trustees of the Seminary. The charge was given by Reverend H. Williard, minister of Lancaster, Ohio.

The theme of his inaugural address was "Hold Fast the Form of Sound Words." It was a traditional, conservative, evangelical address in which the speaker attacked "the wickedness of infidelity and the insidious errors of rationalism." We quote:

More than one hundred years ago our fathers sought a new home in the wilds of America. They did not come in the Mayflower but they came in a ship—the name has long since been forgotten—in which there was one who commanded the ocean and the storm. They landed not at Plymouth Rock, but with their feet planted on another rock, better than all earthly rocks, our neighbors themselves being the judges. They have never set apart a day to celebrate their arrival on these Western shores, but they have set apart days on which they commemorate the advent and crucifixion of their Lord; and their sons intend to hold to the good custom. It is certainly not less Christian to celebrate the birth of Christ once a year than to commemorate the landing of the Pilgrims.²

The reference here is undoubtedly to certain liberal religious views which at the time had developed in New England. In the remainder of the address, the Heidelberg catechism was praised, and the Reformed Church was lauded as remaining on the same spiritual platform on which she was placed by the Reformation in 1562 in Europe. The "sound words" to which the title of the address refers are those of the catechism. Gerhart's statement of his Christian beliefs are found in other paragraphs of the address:

Christ is not one truth among many collateral truths, whom ministers are required to preach from time to time, as an important part of the Christian religion. But he is the Truth that lies at the foundation of all other truths. (page 22)

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The design of our Theological Seminary . . . is not only to train men who are decidedly Christian in Theology and are determined to know nothing in the pulpit, save Christ and Him crucified; but also to train men the whole tenor of whose pastoral and social life will exhibit the spirit of Christ . . . (page 25).

His conception of the purpose of the institutions is clearly shown when he writes "The design of our Theological Seminary to which that

² *Inauguration of Rev. E. V. Gerhart during the Session of the Synod of Ohio, and Adjacent States, Miamisburg, Ohio, Sept. 21, 1851.*

of College is subordinate and tributary, is to rear a pious and educated ministry." And in practice he so administered.

President Gerhart had been engaged principally to teach in the seminary. He once made the remark to a nephew of Jeremiah Good: "As the College was in a certain sense the child of Jeremiah H. Good, the latter had the practical supervision of it in those early days while he (Gerhart) did his quota of teaching in the College and all the teaching in the Theological Seminary."

Several major events in the College's history occurred in 1852: the cornerstone of the College building was laid and the new rooms were occupied; a substantial library was established; and a president's house was built.

The marble cornerstone of Founders Hall, the gift of the Reverend Elias Heiner, of Baltimore, Maryland, carries the date of 1851. This was when the basement story was built and when it was planned originally to have the ceremony of laying the stone, but actually it was not laid until May 13, 1852. For the College, the cornerstone laying was an inspiring event, and one which created great community interest. It was a gala day. An immense crowd, estimated variously at four to six thousand persons, about twice the population of Tiffin at the time, were present and marched in procession from the old county courthouse (on the north side of Court Street) to the campus. Fire bells of the city rang, cannons fired their salute. In the line of march in order were: military companies with fife and drum; the fire companies which were preceded by a cornet band from the city of Sandusky; and trustees, officers, and faculty; ministers of the Gospel and visitors from abroad; the members of the Philosophian and Excelsior Literary Societies; other members of the student body, including the ladies of the "Female Department"; teachers and pupils of the Tiffin Union Schools; the city council and board of education; and other citizens and visitors generally.

The procession marched across Rock Creek to the building site on College Hill where the exercises were held. There a speaker's stand and seats for 2,000 spectators had been provided. There was an opening prayer and a short address by the president of the College, and music by the band. The address of the day was delivered by General Samuel F. Cary, of Cincinnati, who took as his subject, "The Dignity of Labor." In it he expounded the dignity and importance of labor in its relation to the physical, intellectual and moral development of man. Reverend Hiram Shaull, as financial agent, appealed to the audience for contributions, after which the cornerstone was laid by Lewis Balt-

zell, president of the Board of Trustees. In it were placed a copy of the Bible, the Heidelberg catechism, the Constitution of the Reformed Church, a list of donors to the College, a copy of the *Western Missionary*, a copy each of the *Seneca Advertiser* and *Seneca Whig*, a copy of the *Deutsche Kirchenfreund*, the *Reformed Messenger*, the *Mercersburg Review*, the minutes of the Synod of Ohio for 1851, the minutes of the Synod of the Reformed Church in the United States, the Constitution of Ohio, the census of Ohio, coins of the United States, the first catalogue of Heidelberg College, histories of the literary societies, and the charter of Heidelberg College. After a short address by Mr. Baltzell, in a brief ceremony, he declared "the edifice to be dedicated to Literature, Science and Arts and the service of the Triune God."³

The cornerstone of the building had now been officially placed, but it was to be long before the structure was completed. Later in 1852, in an issue of the *Western Missionary* it was reported that the second story was only half completed. The Board of Trustees optimistically announced in the college catalogue for 1852 that "their large and elegant college edifice, containing upwards of fifty rooms is now so far completed as to warrant the expectation that it will be ready for occupancy by the 15th of December, 1852." The city graded the street to the College, digging down the hill and filling up the low ground, but the hopes were not realized and the building was not to be completed on time, though the first story was finished and ready for occupancy in the autumn of 1853. In April, however, work was suspended except for the part of the building actually needed by the faculty. In May, however, despite lack of funds, the building committee decided that the entire building should be finished "except the cupola and plastering the entrances." Meanwhile the students petitioned (the first student petition which the records show), that the college building be finished immediately. But resolutions and petitions are easier than performance and in June 1855, a report to the Synod showed that the building was still unfinished. The president of the Board of Visitors of the College urged the raising of the money to complete the structure. It was argued that students who came became discouraged, the building itself was suffering damage, and that the interest on money which had been borrowed consumed a considerable sum which was needed badly for paying current expenses.

The students of the College, who often see needs more clearly

³ *The Western Missionary*, May 25, 1852; George W. Williard, *The History of Heidelberg College*, pp. 28-30 and Reuben Good, "1852-1885," *Heidelberg Monthly Journal*, April, 1885, pp. 597-98.

than practical methods of meeting them, gave the faculty and Board of Trustees a hint of their wishes and a stimulus to their activity, by going to the woods nearby, securing a large sapling, which had a number of limbs projecting, and carried it into the building and fixed it as a baluster to the steps. They had cut the limbs so that they projected several inches from the trunk. When, on the next day, the treasurer of the College came to look things over, the students seemed unusually happy at seeing him on his tour of inspection. Seeming puzzled at the improvement, he asked its purpose, and was informed that it was a precaution to prevent anyone from falling down the steps. "But why the prongs?" he inquired. The rejoinder was, "To prevent the smaller students from sliding down the railing and getting hurt."

In 1853, authorization was given to construct a wooden fence around the college ground. A well was dug.

The following year the Synod requested the Board of Trustees of the College to complete the building, and suggested that Elder Henry Leonard, of Basil, Ohio, might be employed as general financial agent, in case his services could be secured in this capacity. He accepted the challenge and on January 22, 1857 he began his work, first funds he collected being used to complete payments due on the college building.⁴ At last the president of the Board of Trustees, Lewis Baltzell, could report to the Synod, in May, 1858, that "During the year the Board has been enabled to complete the College in all its essential parts, yet there is still much required to beautify, adorn and render Heidelberg College classic ground . . . a spot around which the sons of the Church will love to gather." This was several years after President Gerhart had concluded his term of service, and his successor, Moses Kieffer, had been elected. Finally, after seven years, the building was completed in its essential parts.

There has been considerable speculation among alumni regarding the cupola which in early steel engravings surmounts Founders Hall. In the original plans this adornment was included. The records show that Synod, in conformity with a request of the students of the College, collected \$150 through subscriptions of its members to purchase a college bell, with the proviso that the students and citizens of Tiffin would finance the erection of a cupola, to cost \$400, and plans were drawn and accepted. A special committee was named to solicit funds from Tiffin citizens but the movement apparently failed, for at Synod's

⁴ Williard, George W.; *The History of Heidelberg College*, Elm Street Printing Co., Cincinnati, Ohio, 1879, pp. 30-31.

meeting in 1858 a resolution prevailed authorizing the return of the money pledged earlier to the donors "as the conditions under which it was given have not been complied with."⁵ The record seems discouraging. But the failure of Tiffin citizens was doubtless not due to lack of their interest in the College but to the onslaught of a severe economic depression, the "panic of 1857," which at the time gripped the country. It may be, too, that in that practical day when money was scarce, other needs seemed more imperative than this decorative tower.

The library has always been considered at the very heart of the instructional activities of a college. The need for books was early recognized at Heidelberg. There was no library when Reverend Gerhart assumed office as president. Ministers of the Church were urged to donate books, and during the first session of the Seminary in 1851 one hundred to two hundred volumes were received. But this was only a beginning. Sensing the desperate need, in 1852 President Gerhart devoted his whole summer to enlarging the library for the Seminary, going at his own financial risk to canvass for funds in Eastern churches and in cities on the Atlantic Seaboard. Through gifts of books, and money for their purchase, a total of 1,200 volumes were secured, and fortunately mostly new ones. He spent three weeks in New York, two in Philadelphia, and the four weeks remaining in Easton, Lancaster, Chambersburg, Mercersburg, Baltimore and Harrisburg. Publishers cooperated by giving him liberal discounts on purchases and even, in some cases, by giving them as gifts. Ministers in New York and Philadelphia contributed irrespective of the denominations to which they belonged. Included were books in theology, philology, history, the classics, practical religion, literature and science. The assistance of Reverend Gehr, of Chambersburg, Pennsylvania, was enlisted, who in connection with a trip to Europe secured 500 additional volumes. Several hundred books were received from donors in the West. By the end of the summer it was possible to report a Seminary library totaling approximately 2,000 volumes, also at the disposal and use of the College. The second catalogue (1852) announced that the libraries of the Irving and Excelsior Literary Societies each had several hundred volumes in addition, these having been secured by them in large part as donations from their honorary members.

In June, 1851, only a few weeks after the arrival of President Gerhart, the Board of Trustees authorized its building committee to sell

⁵ *Acts and Proceedings of the Synod of the German Reformed Church of Ohio, Ft. Wayne, Indiana, May, 18-24, 1858.*

to the Theological Seminary a lot on the college campus upon which a dwelling could be erected for the professor of theology and president of the College. Plans were made to build in 1852. It argued that nearly \$4,000 had already been subscribed toward the permanent endowment of the professorship, of which at least \$1,500 was due before mid-summer; that it was quite important that the president should live on the college campus "to maintain a proper supervision over the students and the building; and that a loan of \$1,000 for the erection of the dwelling would be an advantageous investment." Provision was made for borrowing this amount from the endowment fund, the loan to be made at a rate to be determined by the Board of Trustees, regular payments on the principal to cover a period of a third of a century. A residence was built by the president at 285 East Perry Street and the loan was made. It was repurchased by the trustees of the Theological Seminary when he resigned his position, "at less than actual cost." And so the Seminary came into possession of the house of its first president which was occupied by President Gerhart during his incumbency, and then by his successor, Moses Keiffer, until the property was sold. It was occupied by Dr. Herman Rust after he was appointed professor of theology in the Seminary. In 1861 he purchased the property from the Synod, paying for it six hundred dollars less than it had cost that body, apparently because it had meanwhile fallen into decay, for Dr. Rust in a letter to the president of the Board of Trustees of the Seminary, Dr. George W. Williard, described its condition:

The house we were to live in had many faults. The cellar was small and imperfectly constructed. During the rainy seasons, in the spring and autumn, because of lack of proper drainage, it often became filled with water and empty potato barrels, apple bins and storage tables floated about upon the surface. The house for these reasons was not only inconvenient but unsanitary.⁶

In characteristically human and humorous vein, Dr. Williard replied, authorizing him to have the necessary repairs made, closing: "As you may not have much to do in your new position we will let you close the rat holes since you generously offer to do it. Noble work for a professor. But we will not always have you closing up rat holes."

Not only did the president show his confidence in the permanence of the College by purchasing a building lot and erecting a residence, the Good brothers did likewise. The office of the recorder of Seneca

⁶ Rust, John B.: *The Life and Labors of Herman Rust*, Central Publishing House, Cleveland, 1916, pp. 133-34.

County shows that Jeremiah H. Good purchased a lot from Josiah Hedges on October 10, 1851, on which he built a house, "The Octagon," and that Reuben Good received the deed to the lot immediately adjoining on the East only a few weeks later on November 28. (The latter later became the residence of Professor M. E. Kleckner, his son-in-law, who for many years taught science at the College.)

There has been considerable speculation, much of it romantic, about the design of "The Octagon," which was erected under the supervision of its owner. In a description of the founding of the college an alumnus writes: "Dr. Jeremiah H. Good, Professor of Mathematics in the early days of Heidelberg conceived the idea that an octagonal house would furnish more space and be more convenient than a square one, and hence erected the octagon. . . ." Each part was computed with precision and special forms were made for the brickmakers to mold the bricks with proper angles for the corners. It has been assumed by many that this house was unique as a structure, original with Dr. Good and that the plan grew out of his mathematical bent. This is, of course, a possibility, but the explanation may be easier and found elsewhere. Those familiar with Ohio are aware that there are other houses of this nature in the State, several of them in Northwestern Ohio.

A chapter in Carl Carmer's "The Hudson" is entitled "Eight Sides to a Home," and is descriptive of many octagonal houses in the Hudson Valley of New York. Orson Fowler began to build such a house, using a mixture of cement and sand, in 1848 and wrote a little volume, "A Home for All, or the Gravel Wall and Octogonal Mode of Building." It was Fowler's theory that the sphere was more beautiful than any other form and enclosed the most space with the least material. "Eight surfaces" he wrote "allowed for more receptivity of sunlight, and the octagonal shape not only eliminated the dark and useless square corner but, decreased the distances between objects in the house because residents might go more directly to them without going around right angles." His own house had four chimneys, an architectural design which later ones had.

The construction of octagonal houses became a fad in the years 1850-53, and "nearly every community of the northeastern states witnessed the construction of an eight-sided dwelling with rooms shaped like pieces of pie." "There were octagonal schoolhouses, octagonal churches, octagonal barns." In the Finger Lake wine region a farmer in a single year constructed an "octagonal house, octagonal barn, and octagonal smokehouse." Many of these "proud octagons of brick, wood

and stone" are still found in New England, the Hudson Valley and in the Cherry Valley.⁷

Whether or not the conception of an octagonal house was an original conception of Dr. Good's mind or a borrowed idea will perhaps remain undetermined. At least he appreciated its obvious advantages as would befit a mathematician.

That Good was a man of many-sided interests is shown by his non-academic activities. He loved his home. One of his students, Dr. S. Z. Beam of the class of 1860, describes him as a floriculturist:

Dr. Good, while a good preacher and first-class teacher, possessed also the elements of a floriculturist. The evidence of this could be seen any day in his front yard, from the early days of April till the late days of November. During this season all kinds of beautiful flowers adorned the yard. It was his delight to cultivate them with his own hands when not engaged in his professional duties. . . . I recollect that one summer, when two of us students remained in Tiffin during the vacation, he had us plant and cultivate beds of flowers along the path that led from the front steps of the only building then on the campus straight to the street. On the side of this were planted evergreens before my time, which subsequently grew to stately trees. These and the flowers along the other walk added greatly to the attractiveness of the campus.⁸

The house of Reuben Good, a more modest frame structure on a smaller lot, was erected at 333 East Market Street. And so this "professor's row" of three residences on adjoining lots was completed, housing the families of principal professors of the early days.

It has already been recorded that during the two years while he was superintendent of the Tiffin schools S. S. Rickly rented a small brick house at 43 South Washington Street, opposite and somewhat north of the Shawhan Hotel on the east side of the street. It was while he lived here, in 1852, that he lost his daughter, Elizabeth Andalusia ("Dovey") Rickly in whose honor he gave the Moller Pipe Organ in the college chapel. No doubt his affection for Heidelberg was increased by the kindness of Nelson L. Brewer, a student at the college, who waited on the sick child, and witnessed the operation which was performed in a futile effort to save her life.

As early as 1851 the Synod urged that an endowment fund be created for the College, citing the fact that endowments of \$100,000 each had already been obtained by the majority of the Ohio colleges or

⁷ Carmer, Carl: "Eight Sides to a Home," *The Hudson*. Farrar & Rinehart, quotations and descriptive selections, pp. 273-78.

⁸ Zerbe, A. S.: *Life and Labors of Reverend Jeremiah Haak Good, D.D.*, p. 16.

that they were aiming to obtain that amount. Among them were Miami, Ohio Western Reserve and Oberlin which had completed their funds and Ohio Wesleyan and Kenyon which had set this sum as their goal. The Heidelberg College endowment then stood at \$5,000. It was recommended that an agent be employed who could obtain this sum in a period of four or five years, "perhaps even less."⁹

In 1854 a donation of \$500 a year was secured from the Western College Society, of which \$400 was applied to the salary of a third professor. The remainder was spent for scientific equipment. Reverend J. H. Reutenik was elected to the chair of Ancient Languages and Literature and of the German Languages. This caused great rejoicing, for many or most students were of German descent, the language was used widely, and ministers normally preached in German as well as English.

Attendance grew in a satisfactory manner, increasing steadily each year to reach a total of 222 in 1854. The Academy of the early days enrolled more than half the students, and they were under the oversight of Professor Reuben Good. Classes were conducted by the professors of the College independently, each being responsible for those in his area of instruction. It was not until 1879 that a principal was placed in charge, to give greater unity and more emphasis to its work as a division of the institution.

President Gerhart took a lively interest in general and community affairs. Particularly was he interested in teacher education. He attended the summer meeting of the Ohio State Teachers Association in Sandusky in company with S. S. Rickly. He participated so effectively with an extempore address on the subject under discussion before the several hundred teachers in attendance and so impressed the officers of the Association that they immediately appointed him orator for the next year.¹⁰ This was on a motion presented by Superintendent Cowdery of the Sandusky schools. Because of the illness of his child he was unable to deliver the address at the winter meeting in 1853 but did address the Association at their July meeting in Dayton on July 6, 1853, using for his subject "Government in Its Relations to Education." In December Horace Mann, newly-elected president of Antioch College, gave the address, to be followed in the succeeding year (1854) by President Gerhart.

In 1852 an Association of Friends of Female Education was formed

⁹ *The Acts and Proceedings of the Synod of the German Reformed Church in Ohio and Adjacent States at Miamisburg, Ohio.* September 25, 1851.

¹⁰ Rickly, S. S.: "Three Presidents," *The Kilikilik*, June 2, 1904.

and at its meeting in the succeeding December President Gerhart was elected one of its first vice-presidents.

In an article by Superintendent DeWoffe of the Toledo Schools, in which he named fourteen individual members of the higher ranks of teachers and other professions "who were especially active in promoting public high school education, President Gerhart is mentioned as being among this group of attorneys, presidents of colleges, professors and ministers of the Gospel who by pen or public address did much by their eloquence and personal efforts to popularize education in public high schools and to strengthen existing schools."¹¹

Apparently students of those days came to college with an intense desire for education. In any event there is little record of student disturbances. However, the physical and social life of the students was far from satisfactory. There were no students' homes, no boarding houses and, at the beginning, no college building. A member of the College class of 1854, wrote that there was nothing for the comfort and convenience of the student. After the College removed from "Commercial Row" to College Hill the social life became greatly improved. The College became unified, all classes cooperated. There was, however, some feeling between "town and gown," town boys and college boys, which grew so intense as to threaten a disturbance of the peace and even bloodshed. One night the boys from Tiffin threatened to storm the college building. Determined to protect themselves the college boys, in battle array, barricaded themselves at a point of vantage on the third floor, well armed "with flint lock horse pistols eighteen inches in length, loaded to the muzzle with buck shot," and waited for their attack. But there was no test of arms, and peace soon prevailed again.¹² This same writer relates an incident in connection with one of the few student delinquencies. A boy of fourteen who lived near Tiffin had stolen a watch from one of the dormitory rooms. The theft was discovered by the faculty who decided upon a public reprimand the next morning after devotional exercises. As his punishment was being delivered he stood on the platform "unusually plump," with a broad smile, seemingly oblivious of the reprimand. Afterwards he admitted he did not know the meaning of the word "reprimand" which to his young mind meant a flogging, so he came prepared by putting a sheepskin on his back.

A student of the earliest days, a roommate of Mechling, had left an autobiographic record of his activities which shows the intense desire

¹¹ *Education in Ohio*, published by the authority of the General Assembly, p. 156.

¹² Mechling, George L. '54; "The First Decade," *The Aurora*, 1901.

for an education which was prevalent, and the difficulty of attaining it. Frederick C. Bauman, born in Germany in 1826, came to the United States at the age of ten years, where his family settled near Dayton, afterwards removing to Pulaski, Williams County, Ohio. When the Synod decided to locate the College at Tarlton, he planned to attend and prepare for the ministry, taking first the preparatory courses necessary for entry into the Seminary in the fall of 1849 when it should be opened. At the age of twenty-three he began his journey on foot to enter the academy at Tarlton, then under the direction of S. S. Rickly. The story of his attendance there and his later experience when he became a student at Heidelberg are told vividly in his unpublished autobiography, furnished by his daughter:

It required little preparation to get ready to go. There was no outfit in the way of clothing. The plain suit I had been wearing was all I was to take except underwear. I needed a coat and a hat, but it was thought best to buy them when I got to my destination as it would save the trouble of carrying them with me. Seven dollars of money was all I had to go with, and to walk the distance, 215 miles, was the only way for me to get there. I had a round leather bag of the form of a mail bag, only considerably smaller, into which I put my books and a few articles of clothing, which according to my judgement weighed about fifteen pounds or more. I left home on a Monday morning in the early fall of 1849. Two men from our neighborhood started the same morning to go to nearly the same place on a visit.

Our way led through Evansport, Defiance, Kalida, Lima, Urbana, Loudon and Circleville. For fully half of the way we three stopped at the same place in the evenings. The only way for me to do so was by starting early and walking late and buy something to eat at noon or get permission to sit down to table with them. Most usually I bought a slice of bread and butter for dinner for which most places the people would take nothing. In the evening I would walk late, usually nine o'clock, and get my supper as I did my dinner. I soon learned that it was necessary in the evening I stopped overnight to be allowed to go to bed at once for by sitting an hour before I went to bed my legs would become so stiff that I could scarcely move from my place. The same I experienced in the morning for the first mile or two, after which I would limber up, and so could be on my feet all day.

Discouragement was his. At one time after he had reached Urbana, on an evening when the roads were slushy after a heavy rain, he became depressed, his spirits were low, and he almost decided to return home. But ashamed to give up and strongly determined to persist in his course he reached Circleville where he spent six of his precious seven dollars for a coat, the other dollar having been used for meals en route. He reached Tarlton on Saturday, after averaging forty miles a day of walking. He then became aware of his problem of paying

his board and tuition while he was a student. To finance his education he husked corn, took care of the stock, cut wood, and carried fodder to the cattle. But he felt that too much effort required to earn his way interfered with his studies.

He gives a glimpse of the instruction in Rickly's academy:

My studies were in the common branches, including my first lessons in Latin. There was but one room and about forty or fifty students in the various branches. A few had special recitations in higher mathematics and in the study of Latin. Professor Rickly was popular as a teacher, and kept up a good deal of enthusiasm in the school. About fifteen or twenty minutes were spent each morning in singing in the song book of the school, and this was followed by prayer. Much interest was felt in these exercises, and a number of excellent voices, male and female, made it quite pleasing. . . . This school closed in the spring of 1850, and with that closed also Professor Rickly's relationship to it. . . .

After the close of the school term at Tarlton, I returned home, walking the distance in the same time in which I did going, and not a cent of expense on the way. . . . During the summer I worked on the farm at home. By that time the institution had been started at Tiffin. . . . The distance from our place to Tiffin was one hundred miles.

As in the former year he had walked to Tarlton, he now walked to the College in Tiffin going through Perrysburg and Fremont. He had only a few dollars, and immediately on his arrival went to Reverend Shaull, who assisted him in getting a temporary place to live the first week in a home of the congregation. Only one keenly searching for an education would have persevered. He writes:

I rented a small room in the Shawhan block where I set up a rude bed, table and chair, which I either bought or borrowed, and the straw tick, pillow case and sheet I brought from home. With the purchase of a small fluid lamp, a plate, cup, knife and fork, and a bottle of fluid for the lamp, I was ready to report at the college and have my lessons assigned. . . . All my studies except German were new. In the study of German I had no difficulty, but Greek I found very difficult, and in my theological studies I got along as well as others in the class, except I. H. Reiter. . . .

My diet consisted of bakers' bread, which cost four cents a loaf and which made two meals, and molasses, and now and then a little butter and meat. There was a good deal of monotony in everything. During the winter, I had no fire in my room. . . . At the close of the spring term I walked home to Williams County to cut my father's harvest, etc. . . .

In the fall of 1851, I returned to Tiffin. My roommate and I secured a room in the house of a widow and her brother, upstairs, where we had plain but comfortable quarters with stove and fire, and in the spring had a room in Fort Ball, where we had pleasant quarters. . . .

By this time the college building was ready and . . . G. L. Mechling was my roommate for a part of the time. I secured the job of sweeping the three

college halls for my tuition and room rent. The dust was terrible and ruinous to clothes. . . .

On my return to Tiffin in the fall of 1852 I secured my board and bed by taking care of the horses of a doctor. After school hours in the afternoons and on Saturdays it was my duty to haul wood for the family and cut it into stove wood.

After a summer of preaching in Iowa, he again returned to Tiffin in October, 1853. During his final year he preached every two weeks at the Reformed congregations in Thompson Township and Adams Township. When he had no services there he was sent to preach at other places such as McCutchensville, Fort Seneca, Bascom, Berwick, and Hessville. His seminary course closed in June, 1854, and as so many of the pioneer ministers had done, he accepted a church at a salary almost infinitesimal according to present standards, and remained in the ministry of the Reformed Church for more than half a century.

The cultural aspects of the College curriculum and special departments were emphasized from the beginning. On January 3, 1852, Charles C. Converse was elected to the Professorship of music although it was understood that this did not constitute him a member of the faculty. His salary was ten dollars a quarter for each pupil he taught. In 1855, just before President Kieffer entered on his duties, but after the resignation of President Gerhart, Miss Otila U. Ruetenik was appointed to teach drawing and painting. In the same year a Commercial Department was provided for and Eli H. Lord was elected to take charge of it.

A month later Professor Kieffer consented to act as President of the College "from this time on." In the same year Nelson L. Brewer, recently graduated from the second class of the College (1855) was elected a tutor, beginning an official connection with the College which was to last for many years. He was long its treasurer and was for forty years a member of the Board of Regents.

In 1854, J. H. Reutenik was elected superintendent of the Library. In the same year, the course in Theory and Practice of Teaching was assigned to J. H. Good, Superintendent Rickly having left Tiffin to take up his residence in Columbus.

The College year at the time was divided into three terms—fall, winter and summer (the last closing in June). The day's program began at 8:45 A.M., with "prayers," for fifteen minutes. The schedule of classes for the fall term, 1854, provided nine class periods a day. To J. H. Good was assigned the teaching of Algebra, Higher Algebra, Analytical Geometry, College Algebra, Cicero, two classes in Arith-

metic, two courses in German; to Reuben Good, Geology, Cicero, Geography, Grammar, Reading, Caesar, Penmanship, Spelling, Natural Philosophy; to Sarah Thayer, Fifth Reader, Astronomy, French, First Book of Latin, Analysis, Greek Grammar and Anabasis; to President Gerhart, Rhetoric and Moral Philosophy, Homer, Psychology and Biblical Antiquities and Higher German. In addition, all, with the exception of the President, taught in the Preparatory Department. Modern teachers in college and universities would consider this a heavy load, especially when it is considered that all of the men were ministers who usually preached on Sunday, and all the administrative duties of the College had to be divided among the four faculty members. But this was before scientific studies of teaching loads had been made. From the time when the first faculty meeting was recorded (May 28, 1851) on the arrival of President Gerhart to the close of his administration the minutes record attention to details of the program of studies, disciplining of students and rather minute attention to the general concerns of the College.¹³

For all their heavy and manifold duties financial compensation was small. Missionary and social zeal furnished the motive rather than salaries. The college records show that receipts from tuition during the first year totaled \$756.93. Of this sum Mrs. Lee, principal of the Female Department, received \$168.88, leaving a balance of \$588.05 to be divided between the two Good brothers, Reuben and Jeremiah. To supplement this, at the end of the year Reuben Good was given scholarships worth \$70.00, and Jeremiah Good, \$120.00, making the total salary of each approximately \$370.00 for the year.

During the first year Rickly received no salary, as he was elected in June, 1851, and took his seat as a member of the faculty on July tenth. As professor of Theory and Practice of Education, he was to give courses a half hour a day for each day in the week, and was to receive as compensation half the net proceeds of the tuition paid for instruction in his courses. President Gerhart's salary of \$600.00 was paid from Seminary funds.

For the second college year Jeremiah Good received \$339.09; Reuben Good, \$339.09; Sarah Thayer of the Ladies' Department \$185.75; S. S. Rickly, \$70.00. Since the enrollment was small Miss Thayer was allowed three-fourths of the tuition received for instruction in her classes.

Though the salaries were low, they must be considered in terms of

¹³ *Minutes of the Heidelberg Faculty*, summarized from various dates.

the costs and prices prevalent elsewhere. It is of interest to note that during the same year the annual salary of the superintendent of the Tiffin schools was \$400.00 and that teachers in them were receiving \$15.00 to \$24.00 a month. Since all of the full-time Heidelberg faculty were ministers and preached regularly, their incomes were supplemented from this source. And Jeremiah Good during the first few years received a salary from Synod as editor of the *Western Messenger*.

Income from student fees was small. Tuition during the first year was \$5.50 for eleven weeks' instruction in the Classical, Preparatory, Scientific and Teachers courses. It was smaller for those who did not pursue these regular courses. For reading, writing, arithmetic, spelling and singing, the student was charged \$3.00; for the preceding courses with the addition of grammar or composition \$3.50; with the addition of algebra, natural philosophy or botany, \$4.00; with the addition of a foreign language (Latin, French or German), \$4.50. There were no additional contingent fees. In the Seminary no tuition was charged, the only fee being \$1.50 *per annum* for contingents. In the third year total tuition fees had increased to \$1,004.04; in the fourth, the last of Dr. Gerhart's presidency, to \$1,314.03, this being an increase of almost eighty percent above the first year of operation.

For an unfurnished sleeping room in the college building (Founders Hall), two in a room, a student paid \$1.50 for a session of eleven weeks (1852); for a room furnished with a stove, \$1.75. If a student wished to room alone he paid double this rate. Within two years the rate was increased to \$1.80 and \$2.00 respectively, if he shared his room. Each of the literary societies paid a rental of \$10.00 a year, but any amount spent on improvements made on the halls was to be deducted.¹⁴

With such small resources funds were needed badly, and it was little wonder that renewed efforts were made to secure subscriptions to the endowment fund and to sell scholarships. Every congregation was urged to raise endowment and the pastors were exhorted to give their assistance to the financial agent of the College.

Until the infant institution could be housed in its new structure, it continued to occupy its rooms in "Commercial Row," until the autumn of 1852, when the first story of the new building was ready for occupancy.¹⁵

On September 27, 1854, after three years and four months in the office, President Gerhart resigned, his resignation to be effective April

¹⁴ *Minutes of the Heidelberg Faculty*, various dates.

¹⁵ Good, Reuben: *The Messenger*, April, 1885.

1, 1855, to assume his duties as president of Franklin and Marshall College, his alma mater, which had unanimously elected him to direct Franklin and Marshall College, newly-formed by the union of Franklin College at Lancaster and Marshall College at Mercersburg. In his resignation he made it clear that he retired only because of the greater opportunities which beckoned from the East. Though his salary was greatly in arrears at Heidelberg, it was not this which caused his decision to leave, but he was moved solely by his belief that his "surprise" election as president of his *alma mater*, afforded him the opportunity to render greater service to the Church, East and West.¹⁶ This election had come to him because he had "been very successful in building up the institution at Tiffin, and after the position had been declined by Dr. Philip Schaff."¹⁷

Among the nominees as his successor at Heidelberg were Reverends E. Heiner, George W. Williard, Henry Harbaugh, Moses Kieffer, and Jeremiah H. Good. Reverend George W. Williard was given a majority of votes by the Synod. But he declined and Moses Kieffer was elected and assumed office on November 1, 1855. During the interim of seven months between the presidencies, the professors of the College gave theological instruction assisting Reverend W. K. Zieber, pastor of the First Reformed Church of Tiffin, who was elected as an *ad interim* instructor.

Although the enrollment was large, only two students graduated from the College during Gerhart's presidency, George L. Mechling of Thornville, Ohio in the Scientific Course, and Margaret J. Shelman of Covington, Kentucky, daughter of a Methodist minister, who graduated in the Ladies Course, both in the class of 1854. Two others, Nelson L. Brewer and William A. Loomis graduated a few months after his resignation became effective.

President Gerhart was described by an early student as "a grand man and highly esteemed by all the students." A graduate of Franklin and Marshall College describes him as a "born teacher having peculiar aptness in a difficult and responsible calling." He was personally interested in his students and was adept in informal instruction. He was himself a student, always well-prepared for the recitation. His questions were said to be "fresh, apt, connected and fitting." He was sincere. In discipline he was mild and paternal. He never exhibited anger or betrayed

¹⁶ *Acts and Proceedings of the Synod of the German Reformed Church of Ohio and Adjacent States*, Xenia, Ohio, June 5, 1855.

¹⁷ Dubbs, Joseph Henry: *History of Franklin College*, Franklin & Marshall College Alumni Association, 1903, pp. 270-72.

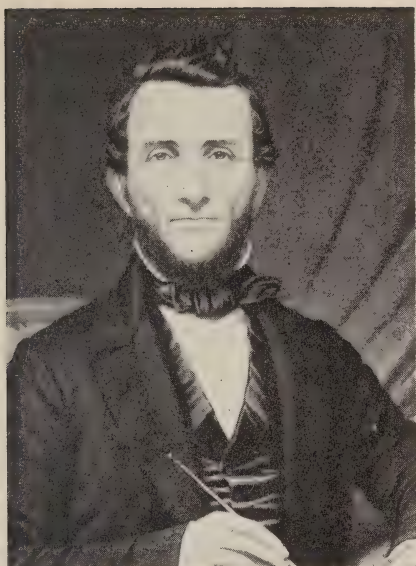
temper. He relied on the student's honor. He never was a recluse, but enlivened his teaching with cogent examples from community life.

A former admiring student said of him: "If I had never received a word of instruction from Dr. Gerhart in the classroom I should ever feel indebted to him for the invaluable lesson he taught me by his reverent manner of conducting the service of the sanctuary. Despite his mild manner he was constant and inflexible in purpose. He surpassed as a preacher. In his delivery he was calm and easy, without excessive gesture; never offending by awkwardness or lack of propriety. He spoke fluently, without notes, in the style of the classroom, his presentation was clear, logical and forcible." His likeable qualities made him successful in securing students and in gaining financial support for his institution.

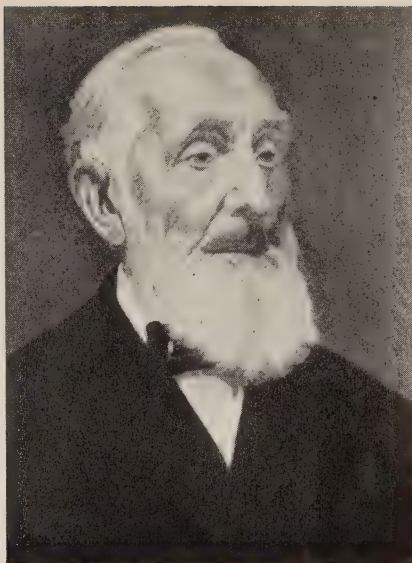
In his Tiffin days he was a conservative theologically, denouncing the liberal Nevinism of the day. After he removed to Lancaster, however, he became an adherent of the Mercersburg theology.¹⁸ Soon after beginning his work at Franklin and Marshall (1857) he was appointed co-editor of the "Mercersburg Quarterly Review" together with Dr. Philip Schaff. He contributed to its columns regularly. The crowning work of his literary and theological life was his two volume "Institutes of the Christian Religion," which expounded in scientific form the Mercersburg theology, then of great interest not only to theologians in the United States but abroad.¹⁹

¹⁸ Good, J. I.: *History of the Reformed Church in the United States*, pp. 297-98.

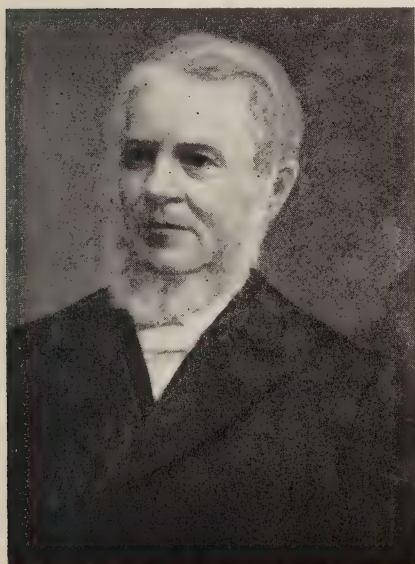
¹⁹ Apple, Thomas G.: *Reformed Church Messenger*, June 10, 1897.



MOSES KIEFFER, D.D.
1855-1864



G. W. AUGHINBAUGH, D.D., LL.D.
1864-1865



GEORGE W. WILLIARD, D.D., LL.D.
1866-1890



JOHN A. PETERS, D.D., LL.D.,
1890-1901

Presidents of Heidelberg, 1855-1901



CHARLES E. MILLER, D.D., LL.D.
1902-1937



CLARENCE E. JOSEPHSON, S.T.M., D.D.
1937-1945



NEVIN C. HARNER, S.T.M., Ph.D., D.D.,
LL.D.
1945-1947



WILLIAM TERRY WICKHAM, M.A.,
Pd.D.
1948-

Presidents of Heidelberg, 1902-1950

Chapter VII

The Pattern Is Set: A Democratic Christian College

Religion the Keystone

THAT Heidelberg from the beginning was Christian in motive and tone is indicated by its origin and purpose, and by the establishment of a seminary whose professor of theology was also the president of the College. In common with most other institutions of higher learning established by denominations the College was designed to secure an educated ministry.

The first faculty were men of great religious zeal. Reverend Gerhart, while president, was the supply minister of the Second Reformed Church in Tiffin and in two or three other vacant churches in the vicinity. He organized the Bascom Reformed church in 1852 and Salem Church in Seneca Township in 1853. Reverend Jeremiah H. Good organized the St. Jacob's Church in Adams Township in 1851, and served the Second Reformed Church as pastor following the resignation of E. V. Gerhart. Reverend Reuben Good organized Olive Chapel in Jackson township. S. S. Rickly was a minister who engaged in teaching. Their service to the churches supplemented that given to the College. In addition on Sunday afternoons a "Bible Exercise" was conducted in the College by the professors at which attendance was required of all students "excepting such as have permission to attend church downtown." The second catalogue (1852) states that students must attend a service downtown in addition to the "Bible Exercise." Daily chapel exercises were led by the professors, and attendance was required. The personal influence on the lives of the students can be taken for granted. Synod retained administrative control, and each classis of the Church was authorized to elect a member of the board of trustees annually. But be it noted that the very first and the succeeding catalogues state "No sectarian instruction is required or given by the Institution. But as a complete education includes the full development of all the powers of man, moral, intellectual, and physical, it is a main object of

this Institution to conduct every course of study in such a spirit as will contribute directly to the moral and religious training of all students." The life was religious but not sectarian.

The regulations of the College prohibited all practices which were inconsistent with the proper observance of the Lord's Day.

The Seminary announced a liberal ecumenical program by opening its doors to students from other denominations "as freely as to those that came from the body to which it immediately belongs."

The founders of the College believed intellectually in Christian education and put into action in their lives the motto of the College, "Religion and Education are the Safeguards of our Nation." They also had strong emotional adherence to their beliefs as witnessed by their writings and other activities.

STRICT MORAL BEHAVIOR

A high premium was put on elevated standards of behavior and moral conduct. Punishments for violations of the college code were "chiefly of the moral kind" which appealed to the student's sense of duty and honor. Four grades of punishment in order of increasing severity were announced: private admonition, public admonition, suspension, probation and dismissal. Little change seems to have occurred in colleges and universities during the last century in their position, though methods of attaining their goals have altered. The moral code was specific and definite. The following sections of the rules and regulations are quoted from it:

1. All the students are required to attend public worship at the College Chapel on Sunday, excepting such as have permission to attend worship in one of the churches in town. They shall be careful to exhibit a reverential deportment; and all practices inconsistent with the proper observance of the Lord's day, are expressly prohibited.
2. Every student shall attend the religious exercises appointed by the President, in virtue of his office, as the ministerial functionary of the College.
3. No student shall read or circulate improper books, or be guilty of falsehood, profaneness, drunkenness, theft, playing at unlawful games, etc., or other grievous improprieties, under penalty according to the nature of the offence, of public or private admonition, dismissal, or expulsion from the college.
4. No student shall be allowed to quarrel with, insult or abuse in any way a fellow student, or any person whatsoever, and every student shall be responsible for improprieties committed in his room, unless he give information of the person or persons from whom they proceeded. No student shall bring or cause to be brought into his room

any spirituous or fermented liquors without urgent necessity, nor then without the express permission of the Teacher of his class.

5. No student shall go to a grog-shop, beer house, or any place of such kind for any purpose whatsoever, without permission from some member of the faculty; and the purpose for which any student shall desire to go to any of these places shall be by him specified to the officer from whom he shall ask permission, and the permission obtained shall be considered as granted for that purpose only; nor shall the time of continuance at such places be greater than that for which permission shall have been given.
6. No students shall, on any occasion, keep company with persons of publicly bad character under penalty of admonition, and if the practice be continued, of dismissal or expulsion.
7. It is required of all students to treat all persons with whom they have intercourse, with decency, modesty, and respect, but especially to exhibit the most respectful deportment to the officers of the college; and if any student shall disobey any of the lawful commands of the Teachers, or shall, either in speech or action, manifest disrespect toward any of them, he shall be admonished, ask the forgiveness of the offended party, or be suspended, according to the nature of his offence and the decision of the faculty.
8. If any student shall refuse to appear personally before any officer, when required to do so, he shall be punished for contempt of authority.
9. If any student shall refuse to open his room door at the request of any officer of the College, or if he refuses to retire to his room when requested to do so by any officer, he shall be punished for contempt of authority.
10. Immediate and implicit obedience shall be yielded by every student to the lawful commands of every officer of the College, under penalty of punishment for contempt of authority.
11. If any students remain in the city during the vacation, they shall be subject to all the laws respecting decent and orderly conduct, and shall be under the control of the officers of the College who remain there during the vacation.

Other miscellaneous regulations were in effect:

1. No shouting jumping, or other boisterous noise shall be permitted in the entries or rooms of the building under penalty of such punishment as the nature of the case may require.
2. As it may sometimes happen that a student may become a dangerous and corrupting member of the College, yet it may not be practicable formally to establish his criminality, the Faculty shall first warn such student, and if reformation do not take place, shall request his parent or guardian to remove him from the College.
3. No student shall keep for his use or pleasure any horse, dog, gun, or fire-arms and ammunition of any description, or any dirk, sword, or other deadly weapon.

4. Whereas cases may occur not distinctly provided for in these laws, the Faculty are authorized to make such additional regulations as from time to time may be necessary, and these, when announced, shall be obeyed as promptly as the printed laws.¹

That the students respected the regulations of the College is evidenced by a brief notice copied in *The Western Missionary* from the *Ohio Journal of Education* in August, 1852, in which it was stated that not a single case of discipline occurred during the preceding term which was serious enough to require the interference of the faculty.

A BROAD, LIBERAL CURRICULUM

Without doubt the main lines of the program of studies at Heidelberg were greatly influenced, if not determined, by the views of Jeremiah H. Good. Soon after it was decided to locate the College at Tiffin, he wrote at length in the *Western Missionary* of which he was editor giving his views as to what the characteristics of the new institution should be.² Because he was giving instruction in theology, was editor of the Church's paper, and prominent in its deliberations, his opinions naturally had great weight in forming policies. In his view classes in colleges were in general not judiciously organized. Various reforms were being advanced in many quarters to meet the needs of the day. He invited the attention of the Church to the views at which he had arrived after "a rather extended examination of the whole subject."

He found the colleges were serving the interests of a small class of the community, that instruction and study were being planned in terms of the needs of the three professions, law, medicine, and theology. They had left out of consideration other larger groups of the community: farmers, mechanics, teachers, etc. . . . Nine-tenths of American college graduates, he asserted, entered one of three professions. If the sons of farmers or mechanics did graduate, it was to enter these professions. He observed that an examination of the catalogue of Marshall College, his own alma mater, would show that not a single graduate entered any other field except one of the professions. As a rule the same situation prevailed in other colleges. This he believed due to the fact that our system of higher education had been modeled after that of Great Britain where the universities were originally designed to educate only ministers and the curriculum was planned to meet the needs of these classes.

¹ *First Catalogue of Heidelberg College*, Tiffin, Ohio, 1851.

² *Western Missionary*, July 1, 1850, Vol. II, No. 37, p. 146.

He called attention to educational changes which were taking place everywhere, but especially in this rapidly developing and changing country. In the United States, he found, the professions comprised a small proportion of the community. The establishment of free public schools had made it mandatory to adapt the college system not to prepare for the professions but to serve the other groups of the community. He saw the learned professions enrolling fewer members, and as a result, rapidly decreasing in influence. Because there was a tendency for students to engage in other occupations most of the colleges were diminished in enrollment because they did not meet the students' needs.

Because of its bearing on the first curriculum adopted at Heidelberg, it is important to note that three-fourths of the entire population of the country at that time was engaged in farming and many others in mechanical pursuits. Especially in the Western states people were turning more and more toward farming and mechanical arts, due to the great demand for bread as immigration flowed in that direction. Because their curricular offerings did not fit the requirements of the day, many Western colleges were attracting few students and were forced to abandon their upper classes and become academies and high schools rather than colleges. It was particularly true that members of the Reformed Church were principally farmers and few of them prepared themselves for the professions. In the opinion of Dr. Good theology was the only profession that was looked forward to by any considerable number of its adherents. He felt, however, that the time would soon come when the farmer's and mechanic's son would wish a three- or four-years' college course, especially since scientific agriculture was advancing so rapidly as a study.

In Good's day there were two principal theories of what education should be sponsored, respectively, by President Tappan of the University of Michigan and President Wayland of Brown University. The former's views leaned toward the classical concept of education; the latter towards broadening its base to include more the practical subjects. Dr. Wayland's proposals were essentially the position taken by continental European universities. He recognized the strength of the movement which had resulted in establishing agriculture and mechanical colleges, all somewhat vocational and semi-professional in character, and recommended that the curriculum at his institution be modified accordingly. It is said that President Wayland's ideas were patterned to a considerable degree after those prevailing at the University of Virginia.

Dr. Good quotes in considerable detail the recommendations of Dr. Wayland for Brown University, many of which have a distinctly modern tone embodying, as they do, the fundamentals of modern democratic education. He suggested that the idea that college study should cover a fixed term of years be abandoned and argued that every student be allowed, within prescribed limits, to pursue a greater or fewer number of courses, according to his desire. The time allotted to each course of instruction would be determined by the nature of the course itself, however with the qualification that the faculty, at the request of a parent or guardian of a student, might assign the student courses which they considered best for him. All courses were to be arranged so that the student might "study what he chooses, all that he chooses, and nothing but what he chooses." In addition to the courses of instruction already offered, others should be established to fill the needs of various and diversified classes of the community not adequately served. Students and friends would be allowed to visit classes as auditors.

A student would not be obligated to study for a degree unless he chose to do so but he would not be given a degree unless he fulfilled the requirements for it. However, if he chose not to secure a degree, he would be given a certificate of proficiency in each course which he studied and passed successfully. An elaborate plan of fifteen courses was suggested. It was President Wayland's view that the object or the plan of the College should be instruction adapted to the needs, "not of the class but of the whole community." He did not think it was necessary for every college to offer the same courses, nor its subjects to the same extent, but he believed that each should teach what was most desirable in its own area.

Though Dr. Wayland's plan was a departure from traditional views, Dr. Good presented an alternative simpler plan which he considered an improvement. He advocated five distinct courses of instruction: the classical course covering a period of four years; an agriculture course of three years; a teacher's course, three years in length; a mechanical course of three years; and a two-year preparatory course.

Not only would a curriculum on this plan be superior educationally, Good argued, but it would result in a large increase of student enrollment because the constituency from which they came would be trebled. There was an additional practical advantage in that it would be easier to secure endowment for the institution by selling scholarships because the farmers' interest in the institution would be enlarged. Finally, he argued at length, the field of agriculture education needed much emphasis because, even at that early date, the fertility of the land was

being exhausted through poor methods of farming. He wished farmers to have not only better technical preparation for their work but a fundamental understanding of their vocation and related matters that would make them better citizens and increase their general understanding of the broader problems of life. It was his opinion that what farmers needed was not merely *practice*, such as what was given in the agricultural and mechanical courses, but the *science* of agriculture. Good also disagreed with President Wayland in his view of the elective system, it being his opinion that a student should choose a definite course and pursue it regularly.

He argued that the institution would greatly aid the growth of the Reformed Church.³

Good was a vigorous man who pushed his ideas with vigor. In August, a month after the publication of this view, there was printed a summary of his opinions, reiterating his conception of what the new college should be. How closely it was followed in the courses which were adopted is seen by referring to the first catalogue where the courses announced followed the pattern of his proposals except that the agriculture course was omitted. In the second catalogue the chair in agriculture is listed without the name of any incumbent and a notice of the intention to establish the course was carried annually for several years thereafter. When the second catalogue was issued in 1852, each of the following was announced as a four-year course: Classical, Teachers', Scientific, and Ladies'. The Preparatory course consisted of two years' study for entrance into the freshman class of the College. Action was taken in extending the latter to three years in 1885. In order that it may be realized on what intellectual pabulum Heidelberg students fed a century ago, there are printed below the complete courses of instruction as they were outlined in the Classical and Teachers' courses.

THE CLASSICAL OR COLLEGIATE COURSE

Freshman Class

| | |
|-----------------------------|--|
| Fall Session, 11 weeks | Cicero's Orations; Xenophon's Anabasis; Greek Testament, Higher Algebra (Ray's); Ancient Geography; Composition; German Grammar and Reader.* |
| Winter Session, 18 weeks | Sallust; Xenophon's Anabasis (continued); Greek Testament; Roman Antiquities; Composition; Higher Algebra (completed); German Grammar and Reader.* |
| Summer Session, 11 weeks | Livy; Herodotus; Greek Testament; Botany; Geometry; Composition; German Grammar and Reader.* |

³ Summary of Dr. Good's plan as presented in the *Western Missionary*, July 1, 1850.

Sophomore Class

| | |
|-----------------------------|---|
| Fall Session, 11 weeks | Virgil; Aeschines; Greek Testament; Composition; Geometry (completed); Grecian Antiquities; German.* |
| Winter Session, 18 weeks | Virgil (continued); Demosthenes; Greek Testament, Logic, Trigonometry; Ancient History; German.* |
| Summer Session, 11 weeks | Horace (Odes); Homer's Iliad; Greek Testament; Mensuration; Leveling; Surveying; Projections; Composition; German;* Modern History. |

Junior Class

| | |
|-----------------------------|---|
| Fall Session, 11 weeks | Cicero De Oratore; Homer's Iliad (continued); Greek Testament; Differential Calculus; Rhetoric (Whately's); Psychology (Rauch's); Composition; German.* |
| Winter Session, 18 weeks | Cicero De Oratore (continued); Sophocles; Greek Testament; Mechanics; Integral Calculus; Psychology (continued); Composition; German.* |
| Summer Session, 11 weeks | Tacitus; Plato's Republic; Psychology (concluded); Hydrostatics; Mineralogy; Greek Testament; Composition; German.* |

Senior Class

| | |
|-----------------------------|--|
| Fall Session, 11 weeks | Optics; Chemistry; Physiology; Geology; Juvenal; Composition of Orations; Moral Philosophy; Greek Testament. |
| Winter Session, 18 weeks | Hebrew;* Pindar; Greek Testament; Acoustics; Chemistry (continued); Mineralogy; Astronomy; Moral Philosophy (continued). |
| Summer Session, 11 weeks | Hebrew;* Evidences of Christianity (concluded); Perspective; Political Science; Composition of Orations; Zoology. |

The Studies marked with an (*) may be pursued or not, at the option of the student.

TEACHER'S COURSE OR NORMAL DEPARTMENT

Freshman Class

| | |
|-----------------------------|--|
| Fall Session, 11 weeks | Arithmetic (Ray's); Stoddard's Mental Arithmetic; Reading; Green's First Lesson in English Grammar; Geography; Spelling; Penmanship; French or German; Composition; Lectures on the Theory and Practice of Teaching. |
| Winter Session, 18 weeks | Arithmetic (Ray's); Mental Arithmetic; Geography; Greene's First Lessons; Penmanship; Composition; Reading; French or German;* Lectures on the Theory and Practice of Teaching. |
| Summer Session, 11 weeks | Arithmetic (Ray's); Natural Philosophy; Greene's analysis of the English Language; Reading; French or German;* Lecture on the Theory and Practice of Teaching; Composition. |

Sophomore Class

| | |
|-----------------------------|--|
| Fall Session, 11 weeks | Algebra (Ray's); Greene's Analysis; Descriptive Astronomy; French or German;* Reading; Composition; Lectures on the Theory and Practice of Teaching. |
| Winter Session, 18 weeks | Algebra (Ray's); Cutter's Physiology; Descriptive Astronomy; French or German;* Book Keeping; Reading; Composition; Lectures on the Theory and Practice of Teaching. |
| Summer Session, 11 weeks | Algebra (Ray's); Geometry; Botany; French or German;* Composition; Reading; Book Keeping (continued); Lectures on the Theory and Practice of Teaching. |

Junior Class

| | |
|-----------------------------|--|
| Fall Session, 11 weeks | Higher Algebra; Geometry (continued); Chemistry; French or German;* Composition; Lectures on the Theory and Practice of Teaching. |
| Winter Session, 18 weeks | Higher Algebra; Trigonometry; Chemistry; Logic; Ancient History; Mechanics; French or German;* Lectures on the Theory and Practice of Teaching. |
| Summer Session, 11 weeks | Mensuration, Leveling, Surveying, Projections, Hydrostatics; Modern History; Political Science; Lectures on the Theory and Practice of Teaching. |

Senior Class

| | |
|-----------------------------|---|
| Fall Session, 11 weeks | Optics; Geology; Rhetoric; Moral Philosophy; French or German;* Composition; Psychology; Lecture on Teaching. |
| Winter Session, 18 weeks | Psychology; Acoustics; Mineralogy; Astronomy; Moral Philosophy (concluded); Lectures on Teaching; French or German.* |
| Summer Session, 11 weeks | Psychology (concluded); Moral Philosophy (concluded); Zoology; Evidences of Christianity; Perspective; Shades and Shadows; Composition of Orations; Lectures on Teaching. |

The Studies marked with an (*) may be pursued or not, at the option of the Student.

In summarizing it will be noted that the Classical Course was concerned primarily with languages, mathematics, and science, with moderate attention to history. The Teachers' Course included the subjects that were to be taught in the schools and, in addition, languages, mathematics, English composition, science, and history. There were to be lectures on the theory and practice of teaching during each term of the four-year course. How closely the views of Francis Wayland influenced Good, and consequently the Heidelberg curriculum, can be seen from the fact that during the first seven years, reference is made

in the introductory statement of the catalogue to the work of Wayland, followed by the statement that it was the intention of Heidelberg's founders to establish the College upon a "broad and comprehensive basis" and that its aim was to offer courses of instruction wide enough in their scope to bring education within the reach of all who wished it.

A CO-EDUCATIONAL COLLEGE

The broad purposes of the curriculum could not have been achieved, had women been excluded as students. In the Eastern part of the country men and women were educated in separate colleges, even though there was a growing emphasis upon women's education. But beginnings of co-education had been made. When the first state normal schools were established in Massachusetts, two of the three were founded upon a co-educational basis (Barre in 1839, Bridgewater in 1840).

Early in 1852, Horace Mann wrote significantly of co-educational colleges at Lima and McGranville, New York: "I find men and women both in this state, and even West in Ohio, etc., far more interested in the subject of female education than they are in Massachusetts."

Oberlin was founded as a co-educational college in 1833; Otterbein followed in 1846; Heidelberg, in 1850. Doubtless there were others, as the democratic surge was now reaching its peak, and the movement for educating the sexes separately or co-educationally was becoming general. The reasons for the early strong co-educational development in Ohio are not entirely known. By one authority it is suggested that economy was the determining factor, it being cheaper to educate both sexes in the same institution. Undoubtedly the freer Jacksonian democracy as it developed on the frontiers of the Middle West and West had an influence and strengthened the urge for education and for co-education as well.

This, together with a growing emphasis at the middle of the last century on women's education, tended to strengthen the tendency to give women increased opportunity.

By the middle of the nineteenth century another great innovation of great social significance had already begun to be tolerated, if not universally accepted. This was the recognition that women were also entitled to opportunities for college education. By 1840 there were seven institutions of collegiate rank for women; by 1860 the number had risen to sixty-one.⁴

In any event, education for women moved forward rapidly both in

⁴ Kandel, I. L., "The American University in American Social Life," *The Educational Forum*, 13:141-150, January, 1949.

women's colleges and co-educational institutions and Heidelberg was one of the pioneers in the movement. Jeremiah Good was an earnest advocate of co-education as he was of so many other features of the early pattern which was followed in inaugurating the College. Committed to a plan to afford "a thorough education to all classes of the community who will avail themselves of its advantages," the college could do no less than offer its facilities to women if it was to be consistent.

From the first year there was a Female Department which was presided over by Mrs. A. M. Lee, a graduate of Granville Female Academy, as principal.⁵

The first catalogue (1851) lists twenty-four men and one woman in the four-year Classical course; in the Scientific and English course, sixty-nine men and fifty-five women. As the students were not listed by classes it is not possible to determine the college rank of the students. In the second catalogue (1852), however, the women students are listed under the "Ladies Course" (a four-year course), six students as juniors, thirty as sophomores, and fourteen as freshmen. The next year a total of seventy-three were enrolled in the four-year Ladies course.

The first graduating class (1854) had two members, George L. Mechling in the Scientific course and Margaret J. Shelman in the Ladies course. In that year more than a third of all of the students were women.

A later president of the College, Reverend George W. Williard, a member of the first Board of Trustees, in writing of these days, gives additional information on the educational equality of the sexes at Heidelberg:

Ladies have, from the start, been admitted to Heidelberg College upon equal terms with gentlemen. There has been no distinction of sex. Scholarships have all along been sold without any specification as to who might go upon them. As the co-education of the sexes was, however, something new in the church, some dissatisfaction was at first expressed, as might have been expected; but no one tabling any objection, it prevailed at Heidelberg as it has in most colleges of the West. Thus far, it has worked well; nor has anything occurred that has led the authorities to consider the impropriety of the arrangement so that it may be regarded as fairly settled, notwithstanding Heidelberg is the only College in the Reformed Church where the co-education of the sexes is recognized.⁶

He continues:

At first there was a special course of study established as the Ladies Course,

⁵ *Western Missionary*, November 1, 1850, p. 178.

⁶ Williard, George W., *The History of Heidelberg College*, pp. 79-80.

and a Principal appointed to have oversight of it. In the course of some years it was abandoned, as a separate course, there being no special necessity for it, as the ladies took the same studies as the gentlemen did, and recited with them.⁷

But, remarkable as were the strides taken in co-education at Heidelberg in the early days, it is not to be assumed that women took advantage of the opportunities offered in the same degree and to the same extent as men. Of the first seventy-nine who had graduated up to 1870, only fourteen were women, this doubtless being the result of the general opinion which prevailed at the time with respect to the education of women. Interest in the education of women was to grow with the years reflecting, and contributing to, the larger place which women were to assume in society and its affairs as the century went by.

DEMOCRACY AT WORK

From the beginning the spirit and practices at Heidelberg were decidedly democratic. At least in part, this was due to the nature of the constituency of the Reformed Church, many of whose members, as an earlier chapter has shown, were Germans of liberal political tendencies when they came to America as immigrants. Being middle class people, principally farmers and workmen in the cities, they quite naturally adopted the point of view of the common man.

Again and again the founders had insisted that the College should serve "all classes of the community." . . . Jeremiah Good had set this forth fully and in detail in his plan for "Our College" published in the *Western Missionary*, July 1, 1850. It envisioned courses in an extension from preparation of a few for the learned professions to the large group who would enter agriculture and mechanical pursuits, these courses being especially adapted to the needs of the young men of the Church as then constituted.

The democratic base and framework was seen in the plan for co-education; in the teaching of religion on a non-sectarian basis; in opening the Seminary classes all without distinction, to students of other denominations as well as the Reformed; in the low tuition charges and expenses of living; the absence of contingent fees, student activity fees and special laboratory fees. Tuition, board and room were the only expenses imposed by the institution. Democracy was encouraged because most students worked for at least a part of their college expenses. There were no social fraternities or sororities but

⁷ Williard, *ibid.*, p. 80.

students were required to join the literary society, open to all, a tradition still continued. The student body was small, of one social class, the middle class which was democratic in its outlook. There were no restrictions of race or creed fixed for members of the Board of Trustees, faculty or students.

Every institution is the product of its traditions through the years. For a century Heidelberg has preserved and cherished her fundamental traditions of *Christian democratic education*, changed in method and details, to be sure, to meet changing conditions, but these traditions continue to form a solid basic core of principles as she has adapted her program and practices to the needs of the day as a progressive institution. She has steered a middle course between ultra-conservatism and ultra-modernism. "New occasions teach new duties," says the poet, James Russell Lowell, but the same poet urges, "In vain we call old notions fudge." In fundamental philosophy, stability; in techniques, applications and procedures, mobility—this is the thread running through the history of the first century.

Chapter VIII

Depression and War

ON NOVEMBER 1, 1855, Moses Kieffer, second president of Heidelberg, assumed office and entered upon his duties as administrative head of the College. During the seven-month interim between the end of Gerhart's administration and Kieffer's assumption of office, Reverend William K. Zieber, pastor of the First Reformed Church of Tiffin, was employed by the Theological Seminary to instruct in theology with the assistance of members of the faculty of the College. While it was clearly understood by the action of Synod that his appointment was an ad interim one, Zieber considered himself the chief administrative head of the College, signing himself as president in his report to Synod, May 25, 1855.¹ In his report to that body he stated: "We need a President of the College and an additional Professor. The present Professors have too much to do."

The feeling was unmistakably clear to the Synod, in both the Seminary and College, that a separate administrative head was needed for each and that the Professor of Theology ought to devote his time exclusively to teaching the seminarians. At a General Convention of the Synod in Delaware, Ohio, December 5, 1854, the following resolutions, being an extract from the minutes of the Board of Trustees of the College, were presented:

WHEREAS, By mutual agreement the Professor in the Theological Seminary at Tiffin has heretofore acted as President of Heidelberg College, and in consideration of his services the College has given the free use of the building, so far as necessary, to the Theological Seminary:

Resolved, That the Trustees of the College express their satisfaction with this arrangement as mutually advantageous, and are again prepared to elect to the Presidency of the College the incumbent of the Theological Professorship, if it shall appear that such an arrangement will be mutually advantageous.

Resolved, That to free the Synod, however, from any embarrassment that may arise from this proposed arrangement, in the selection of a Theological Professor, the Board hereby expresses a willingness to continue the above

¹ *Acts and Proceedings of the Synod of the German Reformed Church of Ohio*, May 30-June 5, 1855.

arrangement, in the selection of a Professor of Theology in any department of instruction, if this should be preferred to his acting as President, as may be mutually agreed upon by the Boards of the two institutions.²

Later in the session the Synod adopted a report of its committee on Heidelberg College, of which S. S. Rickly was chairman, in which it was urged that additional endowment was needed so that the presidency of the college could be separated from the administration of the Seminary. The Synod felt this need so deeply that it took definite action:

Resolved, That this Synod recommend to the Board of Trustees of Heidelberg College, the election of a president of said institution, and that they devise measures to raise an additional endowment of \$12,000 for his support.³

In the dire need for money it was proposed that Synod ask the Eastern section of the Church for aid. This was quite the natural thing to do as the Church in the West was considered a missionary field for the older better-established section. With the belief that the resolution ought to be followed with action the Synod proceeded to nominate and elect a president in the person of Reverend George W. Williard, who, having received a majority of the votes cast by Synod, was recommended to the Board of Trustees as the executive head of the college. However, in its action Synod stated that the Synod would cordially aid him, "*or whomsoever said Board may elect.*" The same Synod elected Dr. B. S. Schneck as Professor of Theology with the provision that, in case he would not accept the appointment, the Board of Trustees of the Seminary were authorized to make provision for instruction of students in the seminary.

These actions make clear that the Synod proposed to divorce the administration of the College from that of the Seminary.

Reverend Williard declined the appointment to the college. Dr. Schneck, too, declined to accept the position in the Seminary as he had done previously when the College was first opened. However, this was not for lack of interest for it should be noted that Dr. Schneck gave liberally later to assist the Seminary in its work.⁴ So the two positions continued to be held by one man and on July 5, 1855, Reverend Moses Kieffer, professor-elect in the Seminary, was chosen by the Board of Trustees also as president of Heidelberg College, "until such time as

² *Op. Cit.*, December 5, 1854.

³ *Ibid.*, page 11.

⁴ *An Historical Sketch of Central Theological Seminary*, p. 43.

an endowment of the Presidency shall be raised and become available and his successor be elected." (Italics the author's).⁵

At a special meeting of the Board of Trustees of the College in May, 1856, the salary of the president *pro tem* was fixed for the ensuing year at \$200.00 per annum, this to be in addition to his salary as Professor of Theology in the Seminary. The college Board of Trustees at the same meeting at which it elected Kieffer president, provided that his successor (to be elected) should enter upon his duties as soon as \$12,000 would be raised for endowment, "either by the sale of scholarships or otherwise." J. H. Good was appointed as a one-man committee of the Board of Trustees to carry out the plan of endowment . . . and was authorized to appoint agents and solicit funds. For his services in this capacity, he was to be allowed a commission of ten per cent of all bona fide subscriptions and donations to the building fund as an incentive to secure necessary money to complete the first college building (now called Founders Hall).⁶

The Theological Seminary also was becoming impatient and urged that a president of the College be appointed who could devote his time exclusively to teaching and executive duties at the College. A committee of the Theological Seminary at Synod's May, 1856, meeting, made this recommendation:

In order to meet the wants for which it was created it is necessary that the Professor be able to give his entire time to the numerous duties devolving upon him in the Theological Seminary. It is therefore to be hoped that the Trustees of the College will at an early day provide a President for that institution, and so relieve the Theological Professor from any labors in the College which he may now be expected to perform.⁷

But it was some time before such action was taken. Synod, at its meeting at Fort Wayne, Indiana in May, 1858, received a report on the status of the College, signed by Lewis Baltzell, President of the Board of Trustees. In it is stated that through an arrangement entered into by the college with the Seminary Board, and Reverend Kieffer, professor of Theology, Kieffer had been serving the college as president *pro tem*, and rendered such services as a professor, as to enable the Board thus far to struggle on amid their pecuniary difficulties."

This again confirms the temporary status of Kieffer's incumbency.⁸

⁵ *Minutes of the Board of Trustees of Heidelberg College*, July 5, 1855.

⁶ *Ibid.*

⁷ *Acts and Proceedings of the Synod of Ohio and Adjacent States*, Dayton, Ohio, May 12-20, 1856, p. 28.

⁸ See also *Minutes of the Board of Trustees*, June 23, 1863, where Kieffer is considered President *pro tem*.

Writing in 1879 President Williard, who was intimately associated with conditions in the Church and the college wrote:

The relation between the College and Theological Seminary was, from the start, very intimate, more so at first than now. The Synod, not having the funds necessary to carry them along separately had them so closely allied that the Professor in the Seminary held, at a small salary, the position of President of the College, until the year 1865; whilst those students in the College who were looking forward to the ministry had, in most cases, recitations in both. This mingling of the literary and theological departments, whilst it was, perhaps the best and only thing that could be done under the circumstances had the effect of impairing the efficiency of both. Neither department could be as thorough as it ought to have been, as it was not possible for any one to do justice to the Seminary and at the same time preside over and give instructions in the College.⁹

At the January 14, 1857 meeting of the Board of Trustees of the College, little more than a year after he had taken office, President Kieffer had offered his resignation to take effect as soon as a successor could be supplied. His resignation was accepted and on his own nomination Philip Schaff, the eminent church historian and theologian, was elected unanimously and a call was issued to him a week later. Schaff declining, Kieffer continued to serve. From this action it is clear that President Kieffer, as well as the Seminary and College, considered his double position only a temporary one, with the thought that he would be relieved of the office as soon as possible. However, he was to remain in the position for longer than had been anticipated.

We now turn to a sketch of his life and the record of his administration. President Kieffer, like President Gerhart, was a minister, a Pennsylvanian, a graduate of Franklin College at Mercersburg, an ardent churchman and a theologian.

He was born May 5, 1814 in Franklin County, Pennsylvania, being one of ten children. When elected, he was forty-one years old. In his youth he had attended the preparatory school of the Reformed Church at York, Pennsylvania. When the school closed, he followed it to Mercersburg where he graduated from Marshall College in 1838. At twenty-four he was licensed to preach at Huntington, Maryland. Subsequently he became pastor of a church in Reading and while he served his parishioners built the Second Reformed Church of that city. A pastorate in Hagerstown, Maryland, begun in 1843, was terminated by his resignation in 1849 to recruit his health "and to prosecute a general agency for the periodicals of the church."¹⁰

⁹ Williard, George W., *The History of Heidelberg College*, Elm Street Printing Company, Cincinnati, Ohio, 1879, p. 33.

¹⁰ *Western Missionary*, December 15, 1849.

He was the leading spirit in taking over the publication of the church papers and books of the Reformed Church which had made a financial failure in publishing them. In 1844 the Board of Publications of the Reformed Church was organized to take charge of a printing establishment founded by the Synod at Chambersburg. Four years later, when the institution became financially involved, Synod decided to pay the deficits and withdraw. At the proposal of Kieffer he, along with B. S. Schneck and Samuel R. Fisher, formed a company known as M. Kieffer and Company, with Dr. Fisher as its business head.¹¹ Not only did he assume responsibility for the publications, but also for publishing debts which had been incurred by Synod. For a period of ten years these had been published without expense to the Church. It is interesting to note that a partner in the enterprise was Reverend D. B. Schneck who, on two different occasions, was offered the Professorship in Theology and the presidency of Heidelberg. His firm published the hymn books, *The Messenger*, and the *Kirchenzeitung*. He and Reverend Schneck were co-editors of *The Messenger*.¹² In 1849 Schneck was named *secundus* delegate to the Synod of Ohio and Adjacent States and, in the proceedings of that body, was listed as a member of the Board of Visitors of the Heidelberg Theological Seminary.

To what extent the Mercersburg group, first through Franklin College and later through Franklin and Marshall College, influenced Heidelberg, is shown by the roster of the alumni of those institutions. In 1838 E. V. Gerhart, Moses Kieffer, and George W. Williard appear on the rolls; in 1842, Jeremiah H. Good and Reuben Good; in 1843, S. S. Rickly and B. F. Schneck; in 1844, G. W. Auginbaugh (Moses Kieffer's successor); in 1845, S. H. Giesy; in 1848, Herman Rust and W. K. Zieber.

Moses Kieffer and G. W. Auginbaugh, the record of whose presidencies are narrated in this chapter, were both natives of Chambersburg, Pennsylvania. Henry Harbaugh was contemporaneously a student. Gerhart, Williard and Kieffer had been fellow-students at York before going on to Mercersburg to study.

Though Kieffer expected and was expected to serve as president of Heidelberg temporarily, only until that office would be filled by someone who would serve the college separately as its chief executive officer, the division into two administrative offices was not achieved immedi-

¹¹ Dubbs, Joseph Henry, *History of the Reformed Church*, Charles Scribners and Sons, 1894, p. 390.

¹² *Minutes of the Eastern Synod of the German Reformed Church*, 1849-52.

ately and he acted as president for a period of nine years, remaining until 1864.

Under President Gerhart the Seminary and College had been relatively prosperous; during the early part of Kieffer's administration at Tiffin, both institutions were greatly crippled in their finances. Even though the salary of the president was small, payment of it was usually in arrears and Gerhart was not paid in full until a year after his resignation became effective. The Synod bought the house, which had been built, owned and occupied by President Gerhart, and provided its use for President Kieffer free of rent. During the second year of his term of office, a horse stable was built on the property. The students in attendance at the Seminary were few; there were nine in 1857; nine in 1860; eleven in 1861; twelve in 1862; nine in 1863; nine in 1864; three in 1865; and eight in 1866.

In addition to his duties as Professor of the Seminary, President Kieffer taught two subjects, *Greek* and the *Evidences of Christianity* in the College, as in the case of his predecessors. He was active in general work of the Church. About 1857 he had organized the congregation at Fort Seneca and served as its pastor for about four years. Ministers of that day could not be accused of living a soft life. Kieffer, like the other founders of Heidelberg, carried almost superhuman schedules of work, not only in the College, but in church affairs in Tiffin and surrounding communities.

When President Kieffer took office in 1855 the nation was in flourishing financial condition, but economic storms were soon to smite the country in all their fury, and the major part of his administration was to be marked by extremely difficult financial days. The Mexican War had been followed by a period of great material prosperity. Customs receipts rose to the highest level in the history of the country. From 1846 to 1857 the nation enjoyed boom years. Exports and imports doubled over a short period of seven years. All sorts of business expanded rapidly, a condition which continued for a decade until the depression broke in 1857. Much money had been invested in railroads and canals with Eastern capital borrowed on notes which bore interest reaching as high as 20 to 30 percent. During the five years preceding 1856 railroad mileage more than doubled, and in a single year, 1856, new construction totaled 3,642 miles.

The situation is summarized by a prominent American historian:

Much of the prosperity of the fifties was more seeming than real. Carried away by a realization of the boundless resources of our country and an

eager desire to get rich without labor, our countrymen had borrowed recklessly and invested foolishly in every sort of speculation and venture. Manufactures were expanded in the hope of greater markets to be opened by the railroads; banks were started with small chance of securing depositors; steamship lines were established without trade enough to make them profitable; thousands of miles of railroads were built through regions sparsely settled to afford local traffic, and all was done on borrowed capital made abundant by the stream of gold from California.¹³

Immigration and population increased rapidly. As usual during periods of financial inflation, speculation became rampant. History has a way of repeating itself. It did so in this financial depression.

As early as 1856 there was cause for anxiety. Extravagance was general. The number of state banks doubled. They over-extended their loans which soon trebled in volume. Bank note circulation mounted from \$24,000,000 in 1846 to the astounding sum of \$58,000,000 in 1857. Currency conditions became extremely bad, particularly in the West and Middle West. Then suddenly came the crash. Business grew dull, banks became alarmed and more conservative in their loans, inflated stocks dropped in price.

The Ohio Life Insurance and Trust Company of Cincinnati, rated as one of the safest and best banking institutions in the whole West, suspended owing \$7,000,000. Within a week trade was demoralized and the rate of interest on money increased until it stood at twenty-five per cent. After a few months people were frightened and demanded their money, and interest rates increased to as much as one hundred per cent. Factories were closed, business slumped, strong financial concerns were swept aside, and unemployment rose. Individuals, formerly independently wealthy, found themselves financially prostrate. Shares of stock became almost worthless.¹⁴

A panic was precipitated and soon engulfed Wall Street and the banks of New York City suspended specie payments. Within thirty days operations were suspended on fourteen railroads (including the Michigan Central, the Michigan Southern, the Cleveland and Toledo, the Cleveland and Pittsburgh, and the Stuebenville and Indiana). National income dropped from \$68,000,000 to \$46,000,000 (more than thirty per cent) in a single year. In the three years between 1847 and 1859 a deficit of \$50,000,000 accumulated in the United States treasury. The

¹³ McMaster, John Bach, *A History of the People of the United States*, Volume VIII, D. Appleton and Company, 1914, pp. 285-86.

¹⁴ Williams, E. I. F., *Horace Mann: Educational Statesman*, Macmillan Co., 1937, p. 324.

financial outlook continued to deteriorate until 1859, with consequent unemployment and dull times.

But then the war clouds began to gather and signs of the rapidly approaching Civil War were appearing on the horizon. As has happened so often before and since, the country was lifted out of the doldrums of the depression by war. There was decided economic improvement as there was now an unusual demand for products which the military authorities needed as the conflict became greater. Industrial activity accelerated, the financial situation improved, money eased, and there were fewer bankruptcies. During the war and for some years afterwards financial conditions were relatively good.

The depression struck with devastating force at the many newly-organized colleges of the country, so many of which were founded during the decade of the fifties. Typical of its impact is the case of Antioch College, which had opened enthusiastically and auspiciously in 1854 under the presidency of Horace Mann. As the depression struck and became increasingly severe that college, deeply in debt, found that thousands of dollars which had been pledged to the institution could not be contributed. Soon the student body shrank in size, the insurance company which held a mortgage on the college pressed for payment of its loan, and in April, 1859, the college was sold for a fraction of its indebtedness. Mann passed away several months later, his death undoubtedly being due, at least in part, to the tremendous strain under which he labored in his trying and almost impossible situation.

Fortunately at Heidelberg, while the difficult conditions did not result in closing the College nor in its bankruptcy, operations indicated its straitened circumstances. One example will illustrate. Many alumni still ask why the drawings of the first building show a cupola on it, though no one remembers when the building had such a structure. The facts are clearly stated in the minutes of Synod and of the Board of Trustees of the College. Members of Synod had raised the money needed to secure a college bell, and asked the citizens of Tiffin to contribute the funds needed for construction of cupola. However by the time the canvass for subscriptions was made, the depression was on, making it impossible to secure the amount needed and when the depression had ended the country was at war and other matters were demanding its attention. So the cupola was never built. An examination of the minutes of the Board of Trustees reveals how pressing the nature of economic needs were. But the College remained solvent,

though frequent and recurring entries in the minutes of the Board indicated the financial struggle through which the College was passing.

For several years after the College opened, the erection of the first building (Founders Hall) absorbed most of the money raised so little could be set aside for endowment. Even this was slow work, as the church was comparatively weak and poor. At times the financial needs were so great that a portion of the small endowment fund which had been raised was loaned to the current fund. The loans were never repaid, poor policy but one indicated by necessity. Heidelberg's supporters were not men of immense wealth and dependence had to be placed in securing small gifts from many.

In the emergency, despite differences of opinion, it was decided to raise endowment by selling scholarships. Even before the actual opening of the college, in its meeting on October 23, 1850, the Board of Trustees had provided for remission of a part or all of the fees of students who were holders of scholarships. The following April the matter is recorded again. By June, \$4,000 had been secured from this source.

After some variations in details a scholarship plan was adopted, whereby the purchaser was to be given a scholarship valid for two years free tuition if he contributed \$30.00; for three years, if he contributed \$40.00; for four years, for a contribution of \$50.00; and eight years free tuition if he gave \$100.00. All of these were temporary scholarships, not transferable, except to the heirs of the original donor. But for \$300.00 one might receive a *perpetual* scholarship, good indefinitely for all time to come, entitling the donor and his heirs to keep a student in college, either in the family or without, without limit to any time in the future. This reduced the College's revenue from tuition, as one-half or more of the students were attending on scholarships. As late as 1879 over a thousand scholarships were still in existence. During the first fifteen years most of the scholarships were sold at \$150.00 each and the creation of an endowment fund progressed very slowly so that the current expenses of the college were greater than its income. Money continued to be borrowed to meet current expense, so a large portion of available funds, even those contributed for endowment, were consumed.¹⁵

The financial condition of the College in August, 1855, just before Kieffer became president, is shown by an extract from the official records:

¹⁵ Williard, George W., *The History of Heidelberg College*, Elm Street Printing Company, Cincinnati, Ohio, 1879, p. 39.

Financial Condition

| | | |
|-------------------------|-------------|-------------|
| I Building Fund Spent | | \$16,005.37 |
| Collected | \$10,335.00 | |
| Loans | 2,200.00 | |
| Borrowed from | | |
| Endowment Fund | 3,470.13 | |
| | <hr/> | |
| | \$16,005.13 | |
| II Endowment Fund | | \$ 7,376.07 |
| But not in Fund | | |
| Paid to Professors | \$1,058.89 | |
| Paid to Agent | 1,661.58 | |
| Funded | 1,150.00 | |
| Loaned to Building Fund | 3,470.37 | |
| Balance in Treasury | 35.23 | |

—Minutes of the Board of Trustees
August 2, 1855

When Kieffer became president, the tuition charge per student for the academic year of forty weeks was \$20.00 in the Classical Course; \$18.00 in the Preparatory, Teacher's, Farmer's or Ladies' Course for the junior and senior classes and \$15.00 for the freshman and sophomore classes. There was, of course, then as now, the necessity to supplement the income received from tuition to pay current expenses of the college. During these trying years much of the record of the Board of Trustees tells the story of pinched finances; of borrowing from endowment to pay current bills; of instructions to keep endowment funds inviolate; and then again, despite the instructions, forced borrowings to keep a faculty together and to continue operations. Stout-hearted men were needed and in its founders the College had them.

Perhaps the event which contributed most to the College's survival and the most important of Kieffer's administration was the appointment of Henry Leonard as financial agent. Reverend Hiram Shauld had held this position soliciting funds for both the College and Theological Seminary, dividing his time between these activities and the pastorate of his church. Not wishing to abandon the pastorate, he withdrew as financial agent. The College needed funds and the situation was critical. When Synod met in Tiffin in May 1856, the name of Henry Leonard, a successful businessman, a devoted layman, an elder in the church at Basil, Ohio, well-known to the ministers and laymen alike, was suggested on the floor of that body which took unanimous action recommending him to the College for this important post. The Board of Trustees of the College heartily concurred with the recommendation and on May 22, 1856, offered him the position which they considered as a real call to service, the very continued existence of the young College

being at stake. His acceptance renewed the confidence and faith of Heidelberg's supporters and, as was to be seen, his consecration to his task and amazing energy brought notable results.

The full narrative of his services deserves and will be given a separate chapter. By their unanimous action two years later the Board of Trustees in June, 1858, testified to their confidence in him and their appreciation of his achievements.

This was after the new agent reported the financial condition to Synod. He could announce that the amount subscribed for endowment was \$20,630 of which slightly more than half had been paid. For the building fund the amount subscribed was \$14,001.96, of which almost three-fourths had been paid, and already expended on the building. During the seventeen months preceding the agent had succeeded in securing subscriptions and donations of \$8,392. During the first three years of Kieffer's administration the assets of the College had risen by almost fifty per cent.

One can imagine the delight of the supporters of the College in his achievement after the relatively unfruitful years which had preceded. At last it seemed that their hopes and dreams would be realized. It was especially encouraging to them that their agent could make such marked headway in raising funds during the trough of one of the country's most severe financial depressions and presaged renewed success in building the faltering institution.

Aid came from another source. At the meeting at which Leonard was appointed the Board of Trustees had asked an annual appropriation of \$500.00 per annum from the Western College Society. This was now granted and provided badly needed funds, enabling the College to finance an additional professor to teach the German language. Instruction in this area was greatly desired by Synod because the students came primarily from German backgrounds, either they or their parents having been born in Germany.

In the early days the money received from tuition was divided among the instructors and professors. After a few years stated sums were paid, financed by loans from the endowment funds. By 1858 more than \$1300 was due the professors in back pay. In 1860 the Board of Trustees took action to pay the salaries of the professors semi-annually. If the ready cash was not available, the instructors were to be given orders bearing interest from the day of presentation. But, as earlier, remuneration for teaching and other educational service was pitifully low. Reverend E. E. Higbee, professor of Latin and Greek for the two years, 1859-

1861, who was later to become State Superintendent of Public Instruction of Pennsylvania, received only \$400.00 per annum. John B. Kieffer, professor of Languages, 1862-1865, began at \$300.00. Those holding the rank of instructors received as low as \$100.00 annually. To be sure expenses were low compared with present prices. Records of the College for the ending in June, 1861, show that the year's expenses for sweeping rooms of the college were \$20.00; for sawing and carrying wood, \$11.25; for making fires \$8.65; for purchase of fifteen cords of wood, \$30.00. Even so, the salaries were depressingly low and the heavy teaching schedules, onerous. Consequently, turnover in the teaching staff was rapid.

Under the pressure of the declining values of money and the peoples' straitened circumstances student enrollment declined. Until 1858 (the first year in which the Preparatory Department was listed separately with faculty, students, course of study, etc.) the attendance in the Academy was small, but in that year 80 were enrolled. During the same year there were 24 in the Ladies' Department, 21 in the Classical Course, and 29 in the English Course. A year later the total attendance had dropped to 105, the smallest in the history of the College, of which four were seniors; four, juniors; five sophomores; seven, freshmen; ten irregulars; seven in the Ladies' Course; and sixty-seven in the Preparatory Department. For the two years 1860-62, for which a single catalogue was issued, there were 177 on the rolls.

One of the founders of the College, from the beginning a professor, wrote later of the condition:

The most trying period of her past experience was in 1861, when one student after another enlisted in the army, and fought for the "Stars and Stripes." Some of them never returned to complete their course of study.¹⁶

A student of the Civil War period, Miss Florence Cronise, '65, writes an interesting description of the first war year:

It was in the fall of 1860, that the writer first entered Heidelberg College, and was enrolled on the list of her students. She found herself, so far as other young women were concerned, solitary and alone, the only apparently practically inclined apostle of co-education to be found, at that time in the country 'round, though many had preceded and many followed her, but at this time, the Fall Term of 1860, no other girl attended the institution. Here I found less than one hundred students. Five worthy Seniors trod the upper air clothed in an atmosphere of solemn, mysterious and unapproachable wisdom. Four Juniors, seven Sophomores and a still larger

¹⁶ Good, Reuben, *The Heidelberger*, April, 1885.

number of Freshmen formed the regular classes. The rest of the roll call made up the body of irregulars and "preps."

* * *

The teaching corps of Heidelberg in 1860 was composed of Rev. Moses Kieffer, President; Rev. Jeremiah H. Good, holding the chair of Mathematics; Rev. Reuben Good, that of Science; Dr. Higbee filling the Chair of Latin and Greek. This last named professor left us that year and his Chair was filled by Professor John B. Kieffer, now the Greek Professor in F. and M. 'T was but a year or two till Rev. Herman Rust came to fill the Chair of German. These few made up the staff of teachers, but though few they formed a strong force, and the graduates of the early sixties have been glad to acknowledge their indebtedness to them for the thoroughness of their teachings. All were men of liberal education and refinement, giving their best for the laying of the foundation of Heidelberg of today.

* * *

At this time the Literary Societies were the "Excelsior," "The Heidelberg Literary" and the "Goethean." The first named, being the oldest, held itself aloof with an air of apparent superiority, maintaining a dignity and reserve worthy of its maturity.

The youngest society, the members of which we were wont to call "The Heidelbergs," was made of a different spirited class of students. They seemed more lively, energetic and pushing, and they kept up a lively scrimmage at times in the attempt of seizure of new students. Both had their friends, and both grew and flourished.

The Goethean Society was composed chiefly of the German students. Of this society but little was known, for they kept closed doors, and never did the girls of the institution get so much as a peep into the smoky atmosphere of their hall, or hear one syllable of their mystical philosophy. We called them dull, heavy and stupid. It may be the "grapes were sour."

* * *

I could dwell long and lovingly on these days, and could recount many a sad as well as many a happy tale of student life did space permit, but if I am to say anything about the external Heidelberg I must be about it, lest the gavel fall before I can recall the old worm fence which defined the limits of the campus on the East and South, while a more pretentious board fence stretched along the North and West. The old stiles!—one to the North and one to the West, saved us from having to climb the fence. The one brick building, now known as "The Dorm," stood about the middle of the campus—a huge pile of wood to the south of it. Here at this wood pile might oft be seen the great country wagon unloading a bed, a chair, a table, a little old stove and sundry pots, kettles and pans—the housekeeping outfit for "our boy who is going to college." There could we curious ones see the hams, potatoes, flour, applebutter, dried fruit, etc., etc., which many loving and ambitious mother put up for that boy. And "our boy" went into this college, and he came out into the world, and if you would know what foundation was then and there laid for his future, scan old Heidelberg's list of Alumni, and you will there learn just what a grand work was being done by our dearly loved mother.

* * *

Out on the campus were young ever-greens, maples and shrubs, now

grown to great trees. In the beginning but one little scrubby thorn tree held on to life—the little thorn tree is still there—not big enough for us to carve our names upon it, tho' it has carved the memory deep down in our hearts.¹⁷

Lowered income made retrenchment necessary in the "Female" Department. During the first year of Kieffer's administration the enrollment had been fifty-seven in this course. The next year it had declined to twenty-nine. In 1857-58 it was thirty-four, the next year, twenty-four; in 1859-60, only eight.

Doubtless several factors contributed to this decline although the written records do not specifically mention them. In the first place, emphasis on women's education, compared with the opportunities for men, was still weak in the United States; again, the constituency of the Reformed Church was predominantly German, many of whom did not at the time deem an education necessary for women; particularly those who urged that "the women would soon get married anyway and waste their education." The College was still conceived principally as preparatory to the Theological Seminary to which women were not admitted; the teaching in the department had not been well stabilized and there were frequent turnovers among the teachers; the depression of 1857, striking with great force particularly in Ohio, made it impossible for many girls to enroll, particularly if there were young men in the family who were given preference in the opportunity for an education.

Prior to the Civil War there were four principals of the Ladies Course: Mrs. A. M. Lee (1850-51); Mrs. Sarah J. Thayer (1851-1857); Miss M. Antoinette Moritz (1857-59); and Miss Jane Hartsock (1859-60). In keeping with the tradition of the time their salaries were much more meager than those of the faculty men.

At its May meeting 1859, the Synod, though it had no official report from the Board of Trustees, and only a verbal report from President *pro tem* Kieffer, gave earnest attention to the needs of the College. They recommended that the course of study should be made the equal of those in the best colleges; that a good preparatory department and classical high school should be established and that there should be a full and efficient faculty. These recommendations were called to the attention of the Board of Trustees.¹⁸ The Synod also asked that the German Language and Literature be given especial attention, "instructing" that a thoroughly qualified man be elected to teach this subject since there was dissatisfaction with the limited opportunity in German

¹⁷ Cronise, Florence '65, *The Aurora*, 1901, "The War Decade."

¹⁸ *Acts and Proceedings of the Synod of the German Reformed Church of Ohio and Adjacent States*, May, 1859.

especially among those of the members who were of German extraction.

The Synod also "instructed" the Board of Trustees "to abolish the Female Department as soon as it can be done without detriment to the institution." In pursuance of this request the Board of Trustees, at its annual meeting adopted the following preamble and resolutions:

WHEREAS, The Female Department of this institution ought to be organized on some such plan as will secure not only all the great aims of a thorough Female Education—but also, at the same time to relieve the college from any drain upon its present limited finances—

and

WHEREAS, It is thought that the corporate privileges of the College Charter would be considered valuable for such purpose, Therefore

Resolved, (1) That in the judgement of this Board the Female Department should be separated from the Male Department though still under the college charter, with all its general privileges.

Resolved, (2) That hereafter, the Female department should be made self-sustaining, and to attain this, the teaching force for this department to be employed, on such salary only as shall arise from the tuition fees paid in by the pupils of the same.

Resolved, (3) That in the case of those pupils in the Female department who are sent to the institution on scholarships, the tuitions shall be given by the said teachers in consideration of the general corporate privileges enjoyed by the female department.¹⁹

The instructions were ordered to be published and explained. The Board also allocated all funds secured from future sales of scholarships to be used for the benefit of males only and Miss Hartsock, the Principal, was informed her services would not be needed for the ensuing year. From the year 1859, no principal of the Female Department was listed in the College catalogue, though the Ladies Department was still maintained. During the first decade of the college's history, only two women graduated from the college, both of them in the Scientific Course: Margaret J. Shelman, '54 and Callie Hemming, '57. During the second decade ten women graduated—one in 1860, two in 1865, two in 1866, three in 1868, and two in 1869.

That women were encouraged and did secure an education at Heidelberg is witnessed by the attendance of the Cronise sisters. Florence and Nettie, who are perhaps among the most illustrious early women students. Of German extraction, they were born at Republic, Ohio. Their family later was to become one of the most prominent in Tiffin,

¹⁹ *Minutes of the Board of Trustees*, Heidelberg College, June, 1859.

the father a leading merchant who had served a term in the Ohio Senate.

The early education of Florence was secured at home. She was a student at Heidelberg College for five years, graduating in the Classical Course with the A. B. degree in 1865, and receiving her A. M. degree in 1870, five years later. She was the first woman to graduate in the Classical Course. From 1865 to 1871 she taught in a township high school in Princeton, Illinois, when she returned to Tiffin to accept the principalship of the Tiffin high school, agreeing to take the position at the same salary a male would receive for the same work—an early application of the “single salary scale” for teachers. At the end of the first year the Board of Education was unwilling to carry out its part of the contract unless she would agree to remain for a five-year period. This she refused to do as she had already become interested in the study of law. Later the Board relented and offered her the position unconditionally at a salary of \$1,000, an excellent rate of pay for the day, but she again declined.²⁰

In 1872 she entered the law office of Judge John McCauley of Tiffin, remaining under his instruction until September when she was admitted to the Ohio bar after examination before the District Court at Kenton, September, 1873.

Meanwhile, her sister Nettie, who had also been a student at Heidelberg College, had graduated from Tiffin high school and had taken a special course at the State Normal School, Bloomington, Illinois, where she received special training in phonics, a great help when her future lawyer-husband grew deaf. She was admitted to the Ohio bar in April, 1873, *the first woman to be admitted to the bar in the State of Ohio*. This was only five months before Florence was admitted, she probably being the second woman to be given entrance to practice. She was admitted on the recommendation of a committee composed of George E. Seney, John McCauley, R. G. Pennington, W. H. Gibson and Nelson L. Brewer and the members of the firm W. P. and H. Noble, in whose office she had read law, one of whose members was the second president of the Board of Trustees of the College, though at this time the majority of the court were disinclined to admit her, as the State Legislature had not yet passed the law authorizing the admission of women to legal practice.

We quote from a letter from the Clerk of the Supreme Court of the State of Ohio in Columbus, under date of May 4, 1950:

²⁰ Reed, George Irving; Randall, Emilius Oviatt; and Greve, Charles Theodore. *Bench and Bar of Ohio*, Vol. II, pp. 392-94.

Your letter of May 3rd concerning women who were first admitted to the practice of law in Ohio received. The first person who was admitted to the bar of Ohio by the Supreme Court was Miss Agnes Scott of Tiffin, Ohio, who was admitted November 5, 1878. The record of her admission being found in Order Book Number 7 of this Court. We have a file of papers which she submitted and which were filed November 4th, 1878, which includes letters showing that she was denied admission to the bar by the State District Court of Wayne County in June, 1878 or thereabouts on the ground that she failed to produce any statutory provision for the admission of women to the bar. We have made some further investigation and find that on May 15, 1878 the revised statute 565 (now Section 1699, Ohio General Code) was adopted by the Legislature, which statute permitted admission of women to practice law.

We have no record of the admission to the bar of Miss Florence Cronise or of Nettie Cronise Lutes. Prior to 1880 many persons were admitted to the bar by the District Court of the county where they resided. . . .

However, so skillfully and strongly did she argue her case that she convinced the court at Kenton of her right to be admitted "thus opening the door for admission of women to the Bar in this State."²¹

The two sisters formed the law firm of Nettie and Florence Cronise, a partnership which was dissolved in the course of a year when Nettie married N. B. Lutes, an attorney with whom she had been a fellow-student in law. In 1879 the two sisters were admitted to practice in the United States Courts of the Sixth District, at Toledo. Both practiced for many years.

Until her death Florence Cronise was active in civic life. For eight years she was a member of the Seneca County Board of School Examiners and for many years she was a member of the Tiffin City Board of School Examiners. She was also president of the Tiffin Library Association.

Beginning with 1859 there was much agitation to endow a German professorship. In 1855 of the nine graduates of the Theological Seminary, seven were foreign Germans. Of the eleven then still in the Seminary, six were foreign Germans. At least half of the instruction had to be given in the German language and much of the preaching was required in that language.²²

The Board of Trustees at its June, 1860 meeting established a professorship of the German Language and Literature in compliance

²¹ Reed, George Irving; Randall, Eimilius Oviatt; and Greve, Charles Theodore. *Bench and Bar of Ohio*. The Century Publishing and Engraving Company, Chicago, Illinois. 1897, Volume I, pp. 373-77.

²² *An Historical Sketch of the Central Theological Seminary*, Dayton, Ohio, September, 1925, p. 23.

with the wishes of Synod. Instruction in this subject had been given part-time by Jeremiah Good. By the next year, despite the desperate financial status of the College, Synod elected Reverend Augustus Ebrard, of Germany, to the position. The call, sent to him through Dr. Philip Schaff, was declined, he feeling a younger man was needed, whereupon, in 1862, Reverend Herman Rust, who had been a very successful pastor of the First Reformed Church of Cincinnati, was elected. Reverend Rust had succeeded President Gerhart in the pastorate of the Cincinnati church where he served twelve years. Rust had already been appointed to the faculty of the Seminary and was to teach two hours daily in the College for which he was to be paid \$350.00 a year.²³

Writing in 1858, a member of the junior class, a son of "The Fisherman," wrote of his impressions of the college during the presidency of Kieffer:

The College yard contains a number of small pine and forest trees, together with a variety of flowers which, however, at this season of the year do not exhale their fragrance nor present a lively appearance. But it is not our present purpose to tell of the exterior and interior of the building and the display in the yard; but to give a synopsis of what has been done within. I am aware that there are some individuals within the pales of the German Reformed Church, who have within the last few years contributed towards its furtherance and seem to think the Institution has not been productive of much good, and for such we design the following.

Notwithstanding the past obstacles with which we have had to contend, Heidelberg College has not been unfruitful.

Thirty young men are now engaged in the arduous work of the ministry who have been nurtured within these walls. And it must be conceded by those who have formed their acquaintance, that the greater part of them are fast becoming useful men.

Twenty seven are now in the College and Seminary for the ministry, a part of whom will ere long enter into the work. So that those individuals who are curious to know whether lawyers and doctors have the plurality here, may rest satisfied that by far the greater part are for the ministry. Another good feature now is that the different classes are gradually filling up with regular students; those who propose taking an entire course. All the professors of the Institution are highly beloved and respected by the students. The Ladies Department is now under the charge of a competent female teacher.²⁴

At its June meeting, 1863, in the depth of uncertainty of the outcome of the war, a week before the battle of Gettysburg was to begin, the

²³ Reed, *Op. cit.*

²⁴ Leonard, G. H., *The Students' Home Visitor*, November, 1858, p. 4.

Board of Trustees took specific action on the problem of electing a "permanent" president:

Resolved, That in obedience to the expressed wishes of Synod, and relying upon the co-operation of the Synod and the necessity in the collections of funds of the college and in accordance with the expressed wishes of the President, *pro tem*, the Board proceed to elect a permanent President of Heidelberg College who shall devote his whole time to the college; at a salary of \$600.00.²⁵

The position was offered first to Reverend Bausman of Chambersburg, Pennsylvania, who declined. Soon thereafter George W. Auginbaugh was elected and on June 28, 1864, his acceptance was announced. President Kieffer, now free from college administrative duties, was able to devote himself exclusively to his duties on the Theological Seminary of which he was executive head as well as professor.

These were the days when religious controversies were strong, and his exclusive attention to theology was needed. The Reformed Church was divided by opposing theological views. The years 1856-63 covered the period of what is known as the "First Liturgical Controversy" in the Reformed Church—a controversy arising from differences between the Evangelical, or "Old Reformed" position and the Mercersburg or "High Church" adherents. In this conflict Kieffer sympathized with the High Church group while Jeremiah Good, though he had no part in the discussions, opposed him. By 1866 Kieffer temporarily had discontinued his connection with the Seminary due to ill health. He resigned the following year. Prior to his retirement, however, a series of articles written for the *Western Missionary* by Jeremiah Good brought forth replies by Kieffer. Both men were vigorous, Kieffer 53 years of age, Good, 45. A student in the Seminary who was himself to assume a teaching position there later described the debate:

Though the writer was at that time only a freshman in college in Tiffin, he recalls the interest that was aroused in both college and seminary by the discussion between the college and seminary professors. Dr. Kieffer it may be remarked was an unusually well-informed man in the whole field of philosophy and theology, having for a series of years been president of the seminary and a professor in the college and taught all the unusual branches of such a position in that day, a keen debater and a finished stylist. In logical acumen he was inferior to his opponent, but his equal in wit, adroitness and repartee. The writer recalls a passage at arms in which the theological professor scored heavily against the college professor. The latter had constantly affirmed that the high ritualism of the Order of Worship looked Romeward. Kieffer retorted "I have a Roman nose; am I therefore

²⁵ *Minutes of the Board of Trustees*, Heidelberg College, June, 1863.

a Roman?" The clever irony was enjoyed immensely by the students. The discussion was friendly and devoid of the ill-feeling or bitterness often engendered in those days, each man honestly contending for what he regarded as best for the Reformed Church and Christianity.

In the above discussion in the *Western Missionary*, Dr. Kieffer presented a strong plea for the Order of Worship and the Mercersburg theology, but unfortunately for the cause which he represented, public sentiment in the region in which he labored leaned decidedly toward Dr. Good's side both as to fundamental theological viewpoint and the Order of Worship itself.²⁶

Reverend S. Z. Beam, '60, who resided at President Kieffer's home during his senior year, as a roommate of J. B. Kieffer, the president's son, wrote:

It was undoubtedly this difference between him and other leaders of the Ohio Synod as Rev. Drs. Williard and J. H. Good and the Germans that prepared the way for his resignation.²⁷

After leaving Heidelberg, President Kieffer removed to Sandusky, Ohio where for two years he was supply pastor at the Presbyterian Church, after which he accepted a supply assignment to several churches in the vicinity of Chambersburg, Pennsylvania, his former home. Later he was a pastor at Greencastle, Pennsylvania, after which he served a nine-year pastorate at the Gettysburg Reformed Church. Then, at the advanced age of seventy-four, he became a home missionary of the Reformed Church at Sioux City, Iowa. Stricken with a violent disease he started back to the East. While he was visiting in Sandusky he passed away on February 3, 1888 and is buried there in Green Lawn Cemetery. His funeral sermon was preached by Dr. J. I. Swander on his favorite text, "Christ is all, and in all."

President Kieffer was somewhat of a scholar. He translated Ebard's Christian Dogmatics from the German. While in Tiffin he wrote a text on theology which, however, was never published, it having been burned during the Confederate raid on Chambersburg. In addition to his duties in the Seminary, he taught Greek and Evidences of Christianity in the College. Undoubtedly his heavy duties undermined his health.

Reverend S. Z. Beam thought of him as a mediating influence in the theological conflict which had the effect, however, of diminishing his influence with the extremists of both sides. He writes: "We loved him, but feared him. He was always approachable to students on any

²⁶ Zerbe, A. S., *Life of Rev. J. H. Good*, Commercial Printing Company, 1925, pp. 26-27.

²⁷ Good, James I., *Reverend Professor Moses Kieffer as Professor of Theology*. Pamphlet of eleven pages (no date).

subject, for they could come assured of a warm reception; but any infraction of the rules or violations of proprieties met with a severe and deserved rebuke." J. H. Stepler said "My Seminary days were the evil days of the Civil War. Heidelberg College and Seminary were therefore at a low ebb. The students were few. There was much to call us away from our studies. Dr. Kieffer had private matters taking up much of his time, as building a house. He had two sons in the army so he read war news to us. His method of teaching was by textbooks and questions." Another student and disciple, Dr. J. I. Swander, writes of him: "He was promptly at his post of duty and usually ready to give his pupils some of the beaten oil of the sanctuary. Moderately given to reflective thought, he encouraged his students to do a little thinking for themselves. He told them that as long as they were in company with Christ they could not go astray." He was impressive, but heavy, in the pulpit, somewhat verbose as was the custom of the day. He was generous. While he was at Tiffin living on a salary of \$600.00 a year, for a period of six years he furnished rooms for two students at a dollar a week, at the same time helping others financially.²⁸ To the author of this volume, John D. Snyder wrote of him, "I remember him as a man who was tall, neatly groomed, dignified with an air of refinement that makes him stand out in my memory as the perfect example of a gentleman."

President Auginbaugh accepted the proffered presidency in June, 1864, and entered upon his duties at the opening of the following fall term. His salary was fixed at \$700.00 a year. Presidents Gerhart and Kieffer had lived in what has been long known as the Rust house on Perry Street, opposite the College campus. The newly-elected president was to live in five or six rooms of the college building (Founders Hall), free. However, the necessary alterations had to be done at Auginbaugh's own expense.

The new president was a native of Chambersburg, Pennsylvania, as was his predecessor in office. He had entered Marshall College in the spring of 1841, graduating in 1844 as valedictorian of his class and receiving his degree in the Liberal Arts at the hands of J. W. Nevin, then president. Soon after graduation he accepted a position in the Preparatory School at Mercersburg, Pennsylvania, teaching four hours a day while he studied theology. In 1846 he began his ministry at Emmitsburg, Maryland. After two years he opened a classical school at Bedford, Pennsylvania and three years later preached in the

²⁸ Good, James I., *Rev. Professor Moses Kieffer as Professor of Theology*, 1921.

Shenandoah Valley, Virginia, and also took charge of a women's seminary at Orkney Springs. When Virginia seceded in 1861 he returned to Pennsylvania, again engaging in pastoral work at Riegelsville until he accepted the presidency of Heidelberg. He was graduated from the University of Vermont. He married Miss Mary L. Higbee, of Burlington, Vermont, a sister of E. E. Higbee, former member of the faculty at Heidelberg (1859-61).

When he assumed the presidency the curricular offerings of the college had been greatly simplified. The Classical and Scientific curricula were identical except for Latin and Greek. Women were now listed along with the men in the degree courses. A two year preparatory course was outlined, enrolling in 1864 the surprising total of 116 students as against 23 in the four college classes, and 76 in the "Ladies Department" who were probably students in the preparatory course and unclassified students, since no separate instructors were provided for them.

Finances were still burdensome. Top salaries of the professors were raised to \$700.00, even though a considerable part of what was due on past salaries had remained unpaid for a number of years. In this dire need President Auginbaugh was assuming heavy financial duties. He was asked to visit New York City during the spring vacation to secure back payments due from the College Society, "The board to bear his expenses if successful, and half his expenses if not." (He was successful in securing a promise of payment by autumn.) During the year 1864-65, a total of \$5541 was received in the endowment fund. The Board of Trustees voted to place the task of completing the endowment fund in the hands of the president, who was to aid the financial agent, "by every means within his power"; to assist the treasurer in making collections, and to superintend placing the college on a good financial basis.²⁹

The next month President Auginbaugh resigned, giving as his reason the insufficiency of his salary to support his family properly. A meeting was called to urge him to reconsider his decision and his salary was increased. However, by this time, the delicate health of his family made it necessary for him to return to the East. He was granted a leave of absence and offered an additional increase in salary. He still declined to reconsider his resignation and, under him, the presidency as a "permanent" position had been in operation only a single year.

²⁹ *Minutes of the Board of Trustees*, June 27, 1865.

For the first time the minutes of the Board of Trustees record difficulties with student discipline. The Synod considered the matter, and at its June, 1865 meeting the subject was under prolonged discussion by the Board of Trustees, the faculty being encouraged to maintain good discipline and assured of the unwavering support of the Board in doing so.

The pastorate in Pennsylvania, which he had relinquished to accept the presidency at Heidelberg, still being open, he returned for a period of eight years. In 1867 his wife, who had been ill at Heidelberg, passed away. In 1873 he began to serve as president of Palatine College, Myerstown, Pennsylvania, remaining for eight years. Then, at the age of sixty-three, he undertook to revive Mercersburg College. His efforts were crowned with success. It was said of Auginbaugh that no teacher in the Church had filled more important positions or had influenced so many of his pupils to become ministers and missionaries as this quiet, effective and kindly old principal.³⁰

The courses offered there were similar to those in the Heidelberg curriculum. For ten years the institution was operated without expense to Synod. In 1894, seventy-five years of age, he resigned the principalship of Mercersburg Academy, as the institution came to be called, whereupon Dr. William Mann Irvine succeeded him. He lived to be almost ninety-five years of age. He was most proud that it was he who had baptized and confirmed Dr. E. E. Higbee and influenced him to become interested in the life and educational thought of Mercersburg. He died at Green Village, Pennsylvania and his body was interred at Riegelsville.³¹

With the close of Auginbaugh's administration the first stage of Heidelberg's development was over. The Civil War ended. New directions were to be taken. A nephew of J. H. Good, writing in the *Kilikilik* on "Early Heidelberg," said it was Good's policies which dominated the institution until the war's close and its survival was due to his wise leadership. Good was now soon to transfer to the Theological Seminary. In October, 1865, a new president, Reverend G. W. Williard, was unanimously elected to assume office the following year. The duties of the presidency for the year 1865-66 were distributed among the several professors.

Before writing of the administration of the president-elect we shall devote a chapter to the career of the financial agent, Henry Leonard.

³⁰ Klein, H. M. J., *A Century of Education at Mercersburg*, The Lancaster Press, 1936, p. 449.

³¹ *Op. cit.*, p. 463.

Chapter IX

The Fisherman

IF ONLY one person were to be chosen from those whose lives are interwoven with the history of Heidelberg, serious consideration would be given to Henry Leonard, "The Fisherman." This is not because he, above all others, was the builder on whom Heidelberg depended, for there were others of equal importance. But for sheer drama and a picturesque career few, if any, equalled and none excelled him.

Evidences of his character and work which still remain are numerous: the fish which forms a part of a stained glass window in Rickly Chapel; the lists he kept of contributors in the various churches; the photographs which he distributed as he proceeded on his work; his "verses" written for little children; pictures of the buckeye model he had constructed of Founders Hall; yes, even the bricks and stones of College Hall, for which he collected the money, brick by brick, and stone by stone.

Fortunately he left to us his own written biography which gives the facts of much of his early life.¹ He was born in Fairfield County, Ohio, February 14, 1812, of parents who were natives of the Canton of Basil, Switzerland. His father was a stone mason who helped to build the first brick house in the city of Lancaster, Ohio, and did much stone work in the vicinity. His mother was a sister of Dr. John Goss, of Lancaster, and Reverend Sebastian Goss, of Wadsworth, Ohio. He came from a devout family of pious folk who believed that prayer was a necessity in leading the good life, and Leonard, influenced by these early impressions, followed in the footsteps of his family. At fifteen his father gave him a German Catechism, which he carried with him wherever he went, reading it at odd times such as at rest periods while he was plowing in the fields. The next year he entered a class in "catechetical instruction," that being then the custom in the Reformed Church, and became a member of the Church at the age of seventeen.

As in the case of many of his day he had little formal education. He was a pupil of a schoolmaster who "kept" his private school in a

¹ Leonard, H., *The Fisherman's Allegories*. Reformed Publishing House, Dayton, Ohio, 1887, pp. 185-201.

cooper's shop, teaching his six or seven pupils while he made hoops. As a boy of thirteen, the boy Henry prepared the ballots for taking a vote on naming the village. By a majority of one vote the name Basil was chosen, most of the people of the area having migrated from Switzerland. When he was about sixteen years of age he was employed as a clerk in the store of Samuel McCracken, of Lancaster, Ohio, "to learn the business." Shortly thereafter his father entered into an agreement to take over the "log cabin" general store, the first in Basil, handle the goods invoiced to him on commission, and placed the store in charge of Henry, a mere stripling not yet seventeen. Enterprising as Henry was, he succeeded in selling half of the stock the first year.

But young Henry wished to go into business for himself and bought out the store, paying for the stock with money borrowed from his father. At first sales amounted to only a few hundred dollars a year. But Henry was a good businessman and he soon had the confidence of the community. He was aggressive and, as a consequence, his business grew, making a larger store necessary. In his store, as was customary at the time, liquor was kept in a barrel in the basement to which those who traded with him helped themselves without charge. But, as a matter of principle, he soon discontinued the custom of treating and would neither sell nor give away intoxicating liquors, though his friends remonstrated that he would lose his business by going counter to the practice of other merchants.

When the Ohio canal was opened in 1833 Leonard, now 21 years of age, had become widely known and Basil had grown into a prominent trade center. He then built a larger building to meet the increased demands of his business. Gradually he increased his stock of goods until it equalled that of the large stores in large centers of trade. He also built a large warehouse on the canal and built up an immense business in wheat, corn, and produce, and became an investor in several factories.

He went East frequently, especially to Baltimore and New York City, as the custom of merchants was, to lay in his stock of goods. His travels enlarged his outlook. Up to this time he had been regarded as a moral young man, who attended church regularly in his home town. There were no Sunday Schools or prayer meetings, and church services were held only at intervals of four weeks. On one of his Eastern trips he attended services in the Reformed Church in Baltimore of which Dr. E. Heiner (later the donor of the cornerstone for the first college building at Heidelberg) was pastor. There he attended the

Sunday School session and was asked to teach a class, a new experience for him, and to close the session of the school with prayer, also a new experience. He came under similar influence when he attended a church in New York City. Fired with a conviction that these were desirable projects, he returned to his home and began to agitate for a Sunday School and a prayer meeting in his church, a union of Lutheran and Reformed people. He was opposed by the Lutheran congregation, who, being for the "old measures," locked the church against the group led by Leonard who were for the "new measures." Under Leonard's leadership, thirteen of the Reformed members withdrew and, in 1845, organized the present Trinity Reformed Church of Basil. He gave liberally of his financial resources, paying for painting the ceiling and walls, and solicited funds from his Eastern friends to provide a basement.

For a long time he was superintendent of the Sunday School and long served his church as an elder. He was in a position to give it liberal support, on some occasions bearing the entire expenses of such projects as holding picnics and getting up banners and flags. Even after he became associated with Heidelberg College and developed this new interest he remained generous in his local contributions, marking the date when he left on each of his trips, and on his return placed in the offering two dollars for each Sunday he missed. On Communion Sunday his offering was usually five dollars, then a large sum. He attended all services regularly, including prayer meetings. As a layman perhaps he was no more gifted than others but he was faithful. By all of these activities he became widely and favorably known for his earnestness as a Christian, his faithfulness, and his love for his church.

It was natural that he should become interested in and known in the church at large as well as locally. His son, George, later for many years pastor of his church at Basil, was the first student who enrolled at Tarlton when the College opened. Leonard read his church papers, entertained ministers, was a student of the Bible, established family worship, and attended meetings of classes of the Synod. At the meeting of the Synod at Navarre, in 1850, he was the elder delegate from Lancaster classis, and a member of the two committees: one appointed to draw up a Constitution and By-laws for the College; and another to draw up and procure approval of the General Assembly for its charter. Leonard contributed a perpetual scholarship (one of three which he was finally to give) and became a member of Synod's Board of Visitors.

When he was fairly settled in his business, now twenty-four, Leonard began to think of marriage, and decided to hunt for a wife. He drove sixteen miles from Basil to visit Anna Kerns, was pleased with her, and proposed to "call again in four or five weeks." In October, 1836, they were married. Seven children had been born to the couple, five of them still living when Leonard took up his full-time work as agent for Heidelberg.

When Reverend Hiram Shaull resigned as financial agent of the College and Seminary, the financial prospect of the College was embarrassing and all felt that a vigorous presentation of its needs to its constituency was necessary. The situation demanded a capable successor, one with keen comprehension and unceasing patience, an optimist who could inspire hope and confidence. When at Synod's meeting in May, 1856, plans for the completion of the college building were discussed, the name of Leonard was suggested and the Board of Trustees elected him as the College's financial agent.

He was now forty-four years of age, in the prime of life, a successful business man, happily married, living contentedly with his friends and neighbors. To accept the new work would require that he give up a lucrative business, built up over a period of twenty-eight years; that he sacrifice much of the happiness of his family life; and that he be compelled to lead a strenuous and fatiguing life as he travelled about in the churches. His wife was in rather poor health. When he approached her on the matter he was met with the query, "How long will it take you from home?" His reply, "I cannot tell, perhaps two or four years," indicating that he himself was not fully aware of the size of his undertaking. Had he known, he might have recoiled from the responsibility.

But accept it he did. He sold his business to his brother, and entered on his new work with a spirit of zeal, hope and adventure. It was a task which was to occupy him for thirty years, to end only with his death.

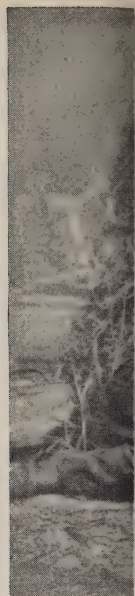
It was most fortunate for the College that he decided to accept the invitation. A financial depression was upon the country; patrons were discouraged; and a new infusion of confidence was necessary. On a memorable day, January 22, 1857, he began his work, going to the Tarlton charge where there was still disappointment over the removal of the College from the village to Tiffin. He set out in his "sulky," a two-wheeled forerunner of the four-wheeled buggy, for the Jerusalem congregation of this charge beginning, as he said in his report to Synod, "as the apostles did when they entered upon their work, with



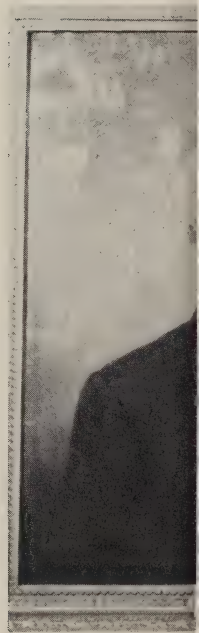
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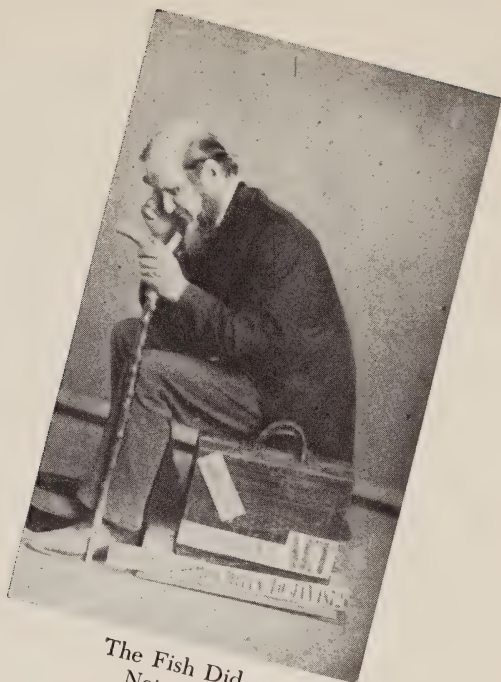
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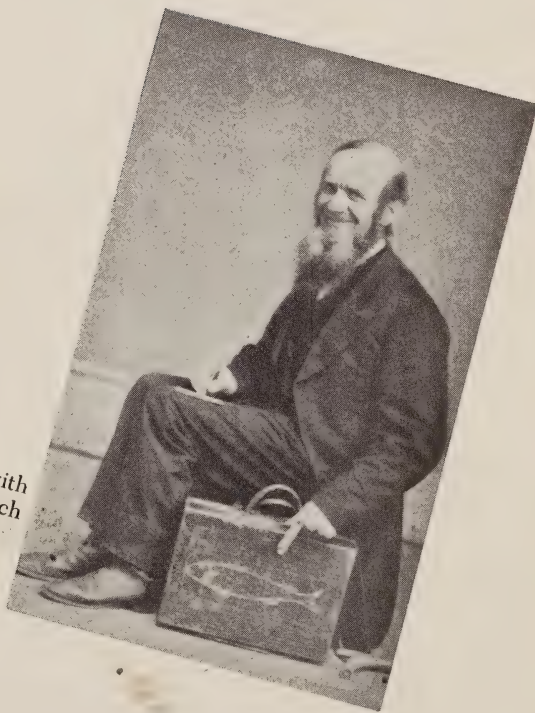
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The Fish Did
Not Bite



Fisherman"
856-1888



Pleased with
a Good Catch

Jerusalem." A pious elder there gave him the first gift of \$50.00. His early efforts were concentrated upon financing the completion of the first college building for which the sum of \$2000.00 was required. He was welcomed heartily by the ministers and the response to his appeal was liberal.

He immediately recognized the need of gaining popular support among the churches' membership. To do so he began a series of articles in the *Western Missionary*, the official church paper of the Synod, under the general title, *The Fisherman's Allegories*.²

They were in imitation of the style of John Bunyan in *The Pilgrim's Progress*. The series was continued during the year 1858-59. In 1887 they were collected as a single volume, now known as *The Fisherman's Allegories*. Any profits from the sale of the book were to accrue to the College. The book was widely distributed and is still to be found in the homes of many of the families of the Church.

The allegories relate to Mittelstrass, a fanciful and amusing character, who, as the name indicates, took middle ground between the advocates of the "old measures" and the "new measures," who were at the time in conflict. This dispute had reached the point of dividing the adherents and supporters of the College and was causing considerable animosity. The homely, humorous, kindly allegories did much to soothe wounded feelings and unify the College's constituency at a time when united action was imperative.

Leonard was early an earnest and vigorous promoter of temperance, although in this matter as in others he showed his tolerance of spirit, saying "I was not ultra, like some, and send everyone to the bad place that would drink a dram. My main argument was, let it alone and we will be sure never to be drunkards." He was a temperance lecturer in the days of 1850-51 when feeling was high between temperance and anti-temperance forces. He allied himself firmly on the side of temperance despite threats of old customers that they would withdraw their trade from him if he persisted. However, as one of the clerks in his store wrote after Leonard's death, "Money was nothing to him, compared with his honest convictions as to right and wrong."³ This clerk had painted for him a temperance map, twenty-seven square feet in area, given over to figurative language which would appeal to eye and ear alike, which he paid for with a four year's scholarship

² Leonard, H., *The Fisherman's Allegories*. Reformed Publishing Company, Dayton, Ohio, 1887.

³ Mason, A. T., *The Life, Character and Work of Henry Leonard "The Fisherman"* by G. W. Williard, p. 147.

at Heidelberg. On the map were the Church, Old Demijohn Tavern, the River of Inebriation with its Sixteen Tributaries, the Road of Self-Denial, Contrasts of Ministers and Families, the Town of Groggerly Harbor, Mt. Zion, the Celestial City, the Gulf of Destruction, King Alcohol and his Twelve Apostles, and the Whiskey Dragon with Seven Heads and Ten Horns. He delivered many lectures near his own home and, later, throughout the church. He left his own political party to become a Prohibitionist. As a rule his lectures were free, though in the later days he usually made a charge of four dollars, applying this on his travel expenses as the agent of the College, much of his traveling being paid in this way. The present-day approach to the problem of temperance is different from his, but those who wish to read his lecture may do so under the heading "King Alcohol and his Twelve Apostles" in *The Fisherman's Allegories*.⁴

It was his interest in allegory and colorful words which indirectly was responsible for the pseudonym, "The Fisherman," by which he became commonly and affectionately known. Concerning how he received this appellation he wrote:

In 1857 I wrote a communication for the *Western Missionary* in which I incidentally used the word "fishing" without ever thinking then that the name would follow me to the grave. . . . It appears that Rev. D. Winters (without the D.D. at that time) was interested in my new undertaking.

So when he with a score or more of ministers and elders came up from the horse-car railroad train in Carrollton, Ohio, and when within twenty yards of the parsonage where Rev. C. H. Reiter and I were standing, some one told the "Dominey," "There is Leonard," so before he was near enough to shake hands with me exclaimed with his usual full and well modulated voice, "I have heard of thee by the hearing of the ear, but now mine eyes doth behold thee. *How are you, Fisherman?*"

And from that on I have ever since repended to that call.⁵

Thereafter in his reports, he spoke humorously of the goldfish, silver sides, greenbacks, etc., which he had caught, and in this way soon became known generally throughout the church as the *Fisherman*! Even the children knew him by this name as they had seen photographs showing him as he was fishing for funds.

To arouse popular interest he used photographs of himself in different forms: some with the box in which he carried his papers strapped on his back, with carpetsack in one hand and a cane in the other; some as he held strings of fish, with children grouped at his side; others as he sat with his head bowed down, his face buried in

⁴ Ibid., pp. 206-66.

⁵ *The Fisherman and Heidelberg Advocate*, No. 1, January 1, 1873.

his hands, as he looked very sad after he had made a water-haul with no fish; still others wearing a broad smile when he got a large subscription, betokened by a large fish; others as he was crawling into the straw-stack, when he could not find a home for shelter on a cold Saturday night (December 5, 1868) and was compelled to spend the night there when he became lost on the Western prairies. These pictures he began to send out to members of the churches in all parts of the Synod in 1871, requesting their contributions to the College. The recipient was to retain the photographs if he made a gift, otherwise he was to return them in the envelope he enclosed for the purpose. Within a period of two years he sent out over 9,000 of them.⁶ As a result hundreds of dollars came in as contributions, and more than five hundred commendatory letters were received.

It was on his first canvassing journey (to the Jerusalem congregation of the Tarlton charge) that he first used his "Children's Certificates and Bee-Hive poetry." The bee-hive was pictured at the top of the certificate with these verses below, reminiscent of the moralizing poetry found in McGuffey's readers:

Each little bee doth help to fill
 The hive with honey sweet;
 Although the load is very small
 If often they repeat.

But then you see so many bees
 Together in one hive dwell
 When all contribute their little mite.
 It fills the empty cell.

Thus it is in all great tasks
 We undertake to do;
 The little mites doth greatly help
 To swell the number too.

For, like the bees, if all but add
 A trifle to the list
 You ne'er will feel the little loss,
 And yet it will assist.

So, young friends, you must not think
 Your gift however small,
 Will never help to roll along
 Education's glorious ball.

He saw the importance of enlisting the interest of young children in the College, not only for their immediate gifts, but for engendering

⁶ *Op. Cit.*

a concern for the College which would persist when they had grown up as men and women. The certificates were given to children who made small contributions, *crumbs*, as he called them. How efficiently his plan worked is shown by the fact that his gilt-edged memorandum book, bound in red morocco leather, which he always carried with him, listed the names of 9,707 young persons whose contributions amounted to \$2672, the result of the first twenty-two years of collecting *crumbs*, a not inconsiderable sum for that day of low prices. The first *crumb* of one dollar was contributed by William Judy. The smallest *crumb* from children was ten cents; the highest, twenty dollars. Most were twenty, twenty-five, fifty, and seventy-five cents each.

He did not despise small things, knowing that the total sum was impressive. Much of his travel, which amounted to more than 100,000 miles during the period of his agency, was done on foot or horseback or by "lifts" or "hitch-hiking" in lumber wagons, or by stage. During the first twenty-three years of his agency, his traveling expenses amounted to only \$2380.71, scarcely more than an average of a hundred dollars a year. Most of this could have been paid by the receipts of "crumbs" given by children. It was a day of small things and the church members he canvassed were not wealthy, being farmers and laborers who were members of the poorer classes. Even small gifts helped.

On at least one occasion, however, he went in search of an extremely large "goldfish." He was in New York City in response to a letter from the Western College Society which had agreed to pay \$2500 to Heidelberg to assist in meeting current expenses but after its first remittance of \$500 found itself with an empty treasury.

The Board of Trustees of the College were appraised of the situation and were told that they might send their own agent to the city to solicit subscriptions for the balance. After spending five weeks in an attempt to secure the funds, he decided to solicit New York City's richest man, William B. Astor, millionaire grandson of John Jacob Astor, famed merchant prince. He was encouraged in his belief that he could secure a contribution because John Jacob Astor was, after emigrating to America, a member of the Dutch Reformed Church who had become very wealthy. He had been quite liberal in his gifts of money to charitable and educational causes irrespective of the faith or creed of the recipients. Prominent in the financial and social life of New York City he had built the Waldorf-Astoria hotel, giving it the compound name of the village of his birth and his own family name.

He had given four hundred thousand dollars to found the Astor Library of New York. William B. Astor the grandson, had inherited the larger portion of his grandfather's estate, and as a result of wise investments became America's wealthiest man. He too, was noted for his charities, among others, giving large sums to endow the Astor Library. Surely, here was a good prospect for a handsome gift.

Accordingly Leonard called at the millionaire's office. "Is Mr. Astor in," he asked. "Yes, sir," the clerk answered. "I would like to see him." "What is your business?" said the clerk. He told him he was the representative of Heidelberg College. The reply came promptly and emphatically. "You can not see him, sir." Leonard left disappointed. He knew that a letter would be useless. Another attempt at a personal appeal was necessary. So he took his credentials from Heidelberg College and the president of the Western College Society. Carefully composing a tactful letter he went through a blinding snowstorm on a Saturday evening to Astor's home. A sleek, neatly-dressed, red-headed Irish servant answered the bell. To Leonard's inquiry, "Is Mr. Astor in?" he replied in the affirmative. "Will you be so kind and hand him this package, and I will call again on Monday morning." The reply came. "He don't receive none of *them thare things*." Seemingly defeated Leonard thought up another scheme. He composed a letter to Mr. Astor as an enclosure of a letter to Mrs. Astor. He wrote plainly of his desire to interview the family, stating that he presumed if Mr. Astor would keep open doors, he would be besieged, etc. In a few days he received an envelope returning his documents, but not a single word, addressed in a lady's handwriting. Leonard mentioned the failure to a city missionary who thought he could make the contact. Leonard gave him photographs but he, too, failed in his attempt. Refusing to take a negative answer, Leonard sent Mrs. Astor a set of his fish picture photos. In about ten days he received in reply the rather curt note: "Dear Sir: Mrs. Astor died eighteen months ago. Enclosed please find your photos."⁷ And so his fifth, and last, abortive attempt failed. Funds did not come easily in New York as his total receipts from gifts amounted to only \$334.

He had a flair for publicity in a day when the notion of public relations was in its embryonic stage or even non-existent. He believed firmly in the necessity of advertising and did not hesitate to use spectacular methods. At his home in Basil, where he retained his

⁷ Leonard, H., "From the Fisherman," *Heidelberg Monthly Journal*, September, 1881, pp. 76-77.

residence during the years while he collected funds for Heidelberg, he built a martin box at a cost of \$100, which provided 160 apartments for birds. In its center he placed two tin boxes, soldered and air tight, in which he deposited sixty-five articles, including the names and occupations of all the inhabitants of Basil, a roll of all the school children, some of his own manuscripts, and other things of "local and general interest." These were to be opened in fifty years, and then read at the post office for all who wished to listen. Here was a whimsical forerunner of the "time capsule" of the World's Fair. The martin box surmounted a rustic garden house which was built of several wagon loads of sassafras poles. It was highly decorative and unique and was built to amuse his sick son. Of tremendous energy, Leonard could not pass his time idly.

At the Centennial Exposition held in Columbus, Ohio in 1888, there was exhibited a Buckeye cannon which he had made and presented to the post of the G. A. R. in Baltimore, adjacent to Basil. "Millennium" was its strange name. That it was less warlike in its implications than it seems from the object itself is attested by the scriptural verse printed on the note of presentation: "And he shall judge among the Nations and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more."—Isa. 2:4.

The crowning example of his constructive and creative manual genius, and the one of most interest to Heidelbergers, was his "Buckeye College," a featured attraction of the Centennial Exposition in Philadelphia in 1876. A *facsimile* of Founders Hall, the old college building, measuring over four feet long and three feet high, a large fish, and a revolving globe almost four feet in diameter were a trio of objects in the exhibit. The replica of the college building was constructed of buckeye wood. The fish carrying out the idea of the "Fisherman" was also of buckeye wood with the buckeyes glued on and fastened with wire. All three were mounted on a buckeye log twelve feet in length. Sixteen bushels of buckeye seed, which he hired the boys of the village to gather—about twenty thousand buckeyes—were used. They took several months to build it as all labor was volunteer. One of those who assisted⁸ in preparing this exhibit related to the author of this volume that nails were driven through the buckeyes before they dried, and they were later attached to the objects on exhibition.

⁸ J. A. Laver, Basil, Ohio, October 9, 1943, then 93 years old.

When the model was completed it was placed on a platform in front of the Leonard home for the village's own centennial celebration. It was then shipped to Philadelphia for display at the Centennial Exposition as the main exhibit of the colleges. "No college was brought out, or represented so fully as Heidelberg at the Centennial, a fact commented upon in several periodicals of the day and spoken of by many visitors at this grand exposition."⁹

The expense was borne by Leonard himself. Reporting back to the Ohio Synod in 1877, he wrote: "This exhibit was constructed by me, forwarded and set up at my expense; and furthermore I paid my own board bill while in the city." He remained in Philadelphia seven weeks and sold his eight by ten inch Buckeye Memorial Photographs netting over \$100 for the College. At the conclusion of the Exposition the buckeye ball was left at the Centennial grounds, the replica of the college building was returned to Tiffin, where for many years it was a prominent attraction in the museum building, until it was so nearly consumed by larvae of insects that it was necessary to destroy it. Now only the pictures of it remain, copied from a photograph taken of it at his home in Basil before the exhibit was shipped to Philadelphia.

The foregoing activities, though interesting and indicative of inventive genius, were all subordinate to what had become the consuming passion of his life, i.e., sharing in the building of a great institution of learning for his beloved church. It was for this that he labored through disappointment and success, through joy and sorrow. For him it was a great joy when he received a letter October 30, 1856, from his eldest son, George, a member of the sophomore class who had been at Heidelberg more than two years, informing him of his intention to become a minister of the gospel. This was only a few months before he entered upon the work of his agency for Heidelberg. The son continued in his college studies, graduating in 1859. In January, 1860, he preached his first sermon at Seneca Church, Seneca County. He and S. S. Shaw, another student at Heidelberg, walked four and a half miles to the church. Young Leonard's own terse account of the service follows: "Reached the church in good time. Had good attention—good audience—preached 35 minutes—on the way to the church we borrowed a 7 cent Testament, *as we knew there was no Bible there.* (Italics the author's.) Walked 3 miles back again and attended church in Tiffin

⁹ Williard, Geo. W. *The History of Heidelberg College*, Cincinnati, Ohio, 1879, pp. 53-54.

that night.”¹⁰ In due time George became a minister of the Gospel and after several years in the pastorate elsewhere was elected supply pastor of the Basil church, in which his father held membership.

Little more than a year afterwards the health of Henry Leonard's wife began to fail, and in 1866 she passed away. He and his son, George, now honored as the Reverend George H. Leonard, kept up the old home until Leonard's death twenty-three years later. Urged by his friends to marry again, he would always reply, "I am married to Heidelberg College." His sorrow at his wife's death was tempered by his son's devotion in whose companionship he found great consolation.

Ardent in his field work for the College as he was in antislavery, prohibitionist, and religious activities, Leonard pursued his work of collecting funds with vigor. He had energy, determination and perseverance. He was bilingual, fluent in speaking both English and German. His business experience had taught him adaptation and skill in dealing with his fellowmen. He was deeply religious, conservative in his beliefs, but vigorous in promoting the work of the Church. He could talk simply and effectively to the congregations in their church services. He was friendly to all, young and old, and was well-liked by the children in the Sunday Schools. He had won the confidence and affection of the church leaders.

After his first full year of service the Board of Trustees unanimously expressed appreciation of his services and their confidence in his future success.

Resolved, That the Board of Trustees of Heidelberg College return their hearty and sincere thanks to Henry Leonard, Esq., the present agent of the College, for the self-sacrificing labor which has performed, the able efforts which he has made toward replenishing the famished financial condition of the College treasury, which have been so abundantly crowned with success, and that he have our earnest and prayerful encouragement for the continuance of his labors.¹¹

Synod took similar action after paying tribute to the "successful efforts" of the "efficient agent." Their resolution, passed (May 18, 1858) stated:

That we are pleased to hear the gratifying statements made by our energetic agent, H. Leonard,—that we feel thankful for him for his indefatigable labors, and earnestly invoke the blessing of God upon him in the future prosecution of his important mission.¹²

¹⁰ (On file at Basil, Ohio, Reformed Church) *Sermon Register of George H. Leonard*, p. 2.

¹¹ *Minutes of the Board of Trustees of Heidelberg College*, June 29, 1858.

¹² *Acts and Proceedings of the Synod of the German Reformed Church of Ohio and Adjacent States*, May 19-24, 1858, pp. 49-50.

He immediately met with unusual success. Though the financial depression of the late fifties was at its worst, he reported to Synod that he had raised \$1,439.43 for the building fund and \$5,612 for the endowment fund during the first year—a total of more than \$7,000. During 1858-59 he reported \$388.22 secured on the building fund and \$9,975 on the endowment fund—a total of more than \$10,000 in a single year. It was this great success in securing funds which led Synod to request the College to enlarge its program of instruction, and to include the establishment of a Professorship in German. The next year, 1859-60, was no less successful. Despite what Leonard called the “June frost” of 1859, in the year from May to May, he raised \$415.84 for the building fund and \$10,162.50 for endowment. In the three years and four months ending May 1, 1860, just before the opening of the Civil War, he had traveled 12,951 miles and had secured a total of almost twenty-eight thousand dollars. A year later, 1860-61, he reported to Synod that “owing mainly to the troubled state of the waters caused by our national difficulties” he had obtained only \$8,000 towards the endowment fund as he had not “made any attempt to ‘fish’” for funds since the troubles began, but expected to resume his effort as soon as it became feasible. But, even so, during the year he had traveled more than 3,500 miles. The year 1861-62, brought additional endowment of about \$6,000. He considered it unwise to canvass for funds extensively during the Civil War, and so during the entire war period he secured a total of only \$14,000.

In 1863, the Reformed Church had a Tercentennial Celebration in honor of the adoption of the Heidelberg Catechism. At the meeting in Philadelphia Leonard was approached by Dr. E. V. Gerhart, former president of Heidelberg College, with a request that he canvass for funds in the eastern section of the Church for Franklin and Marshall College, then in dire financial straits. He acquiesced in the request and was eminently successful, raising, in the course of seven months, \$30,000 in cash and subscriptions, primarily by gifts in sums of \$500 to \$1,000, from well-to-do men. These large individual gifts were in marked contrast with those which he received in his Heidelberg canvasses where they rarely exceeded \$50 to \$100. In that year he secured only \$800 for the endowment of Heidelberg; the following year \$2,200, most of which was raised in the East as he continued his work for Franklin and Marshall College.

During the year 1864-65 he could do no agency work because there was illness in his family, nor in the following year, his wife being ill. But he used his time profitably in writing and maintaining his contacts

in the Church. When he recovered from the shock of the death of his wife in 1866, he again pursued his life work of collecting funds for the College with vigor, resuming his agency on October 12, 1866. Williard had now become President, and gave Leonard practically a free hand in going where he wished as he raised funds. His travels took him as far west as the prairies of Iowa and Missouri, as far east as the Atlantic States, including New York City. At the June, 1868, meeting of the Executive Committee of the Board of Trustees Leonard reported that he had received \$13,000 to apply to the endowment fund and \$1,266.78 for the immediate use of the college, a total for the preceding year of \$14,266.78, the largest annual collection of funds yet made. In May, 1872, he went East where he "caught some large fish for Ursinus," securing \$10,000 in three months. On his return he pushed his canvass for Heidelberg with renewed energy, covering territory from East to West in doing so.

The principal source of funds came from the sale of scholarships. From the very beginning of the College's history this method formed the backbone of the financing plan, as it did in most colleges of the day. After some years the scholarship plan settled down into a pattern of perpetual *transferable* scholarships which sold for \$300 each; and *non-transferable* scholarships to be used only by the donor or his heirs, offered at \$100 for eight years of free tuition, \$50 for four years, \$40 for three years, or \$30 for two years. At least 1,200 were sold. As a rule notes to pay for them ran for five to ten years, at the high interest rate of ten per cent. At first the scheme worked well, the interest on the notes yielding more than enough to cover the tuition. This plan of raising money was a means of increasing the College's enrollment as students used them to come to Heidelberg when otherwise they might have gone elsewhere. The holders had an interest in the success of the College. As the cost of tuition increased, however, a serious problem was created for the institution, when interest failed to equal the tuition. Then, too, many notes were defaulted and the principal on them was never paid.

In 1870 an agreement was reached between the Heidelberg Theological Seminary and the college whereby a joint campaign for funds was to be undertaken, the Seminary to receive one-fourth of the proceeds, the College, three-fourths. The goal was placed at \$26,000. Leonard prosecuted this campaign with his accustomed vigor, and good results were obtained almost immediately.

With the onslaught of another financial depression in 1873 securing

money needed by the College became more and more difficult. Interest on notes was not being paid. Even installments due on the principal were not forthcoming. Then, too, Leonard had set out originally having in view a coverage of the whole Western Church to secure their subscriptions, it being his plan not to ask a second gift from any contributor. So for several years his effort was limited principally to collecting unpaid pledges and interest on them. As the financial conditions deteriorated few new pledges were made and more and more which had already been made were in arrears.

In 1881, when the Board of Trustees had taken action relative to constructing a new building (the present College Hall) Leonard made his first report to Synod on the project. For the years immediately ahead his time was to be taken up largely on this project. He devised a plan of raising money from Sunday-school children and young people, to purchase the "brick placed in the wall." Children who contributed were given certificates with Leonard's picture as the "Fisherman well pleased" and a poem on the children's project, followed by a scriptural verse.

A certificate followed stating the name of the donor, the amount of his gift and the number of bricks it would purchase. One such certificate preserved in the college vaults indicates that 200 bricks were purchased for \$2.00—a cent a brick. Of the 500,000 which it was planned children would "bring," 126,000 were purchased by October, 1882, and almost 1,500 certificates had been issued.

But contributions by small "crumbs" were not discontinued. Until Leonard closed his work with the College, he now concentrated his effort on raising money for financing the construction of the new building.

When College Hall was dedicated he was seventy-four years old. In his report to Synod in 1887, he stated that he was afflicted with rheumatism, and he had been unable to travel more than 500 miles and he donated his services. It was then that his "Allegories" were published—a final gift of love for the College for which he had labored so long. All his work and service on this publication was gratis, the profits above the actual cost of printing and material accruing to Heidelberg. At the next annual meeting President Williard told Synod that Leonard had had a stroke which paralyzed his right side so severely that there was no probability he could ever again resume his work.

His travels for the College were over. They had covered 108,245 miles. He urged others to give but only after he gave himself and his

means. He had served without a stipulated salary. His compensation was modest, averaging the small sum of \$300 to \$500 a year. He traveled thousands of miles without paying for lodging over-night or for any meals at a hotel. A firm believer in his cause he invested himself and his resources in it before he solicited others. When Hiram Schaul was securing subscriptions for the location of the college in Tiffin, Leonard gave \$300. He left another \$300 to the college in his will. He had given three perpetual scholarships of \$300 each to the institution. Financially, he was poorer when he died than when he had first assumed the agency. But during his life he was probably the best-known layman in the Reformed Church. On December 7, 1889, in his seventy-eighth year, he passed away after having served the college as its financial agent for almost thirty-one years. Funeral services were held in the Reformed Church of Basil which he was instrumental in organizing. On this occasion President George W. Williard officiated, assisted by President D. Van Horne of the Heidelberg Theological Seminary. Dr. Williard's sermon on the occasion is found in his memorial volume published the following year.¹³

A few days after his funeral an appropriate memorial service was held in Rickly Chapel at which the speakers were Presidents Williard and Van Horne. It was a double memorial service because, at about the same time, Dr. E. E. Higbee, a former faculty member who was later State Superintendent of Public Instruction in Pennsylvania, passed away, and Dr. Hibschan of Grace Reformed Church, spoke in his memory.

So closed the fruitful life of one whom Heidelberg delights to honor. On his tombstone in Basil cemetery is inscribed the simple epitaph:

Henry Leonard
Died
Dec. 7, 1889
Aged
77Y 9M & 23D
"This mortal put on immortality"

At its next session the Ohio Synod held a suitable memorial service. It also inscribed a fitting resolution on its minutes:

That it is with heartfelt sorrow that we record the death of Elder Henry Leonard, who for thirty-one years, in the capacity of financial agent of Heidelberg College, consecrated his best energies, his time, his all, to the

¹³ Williard, Geo. W., *The Life, Character and Work of Henry Leonard*, "The Fisherman," pp. 79-88.

interests of the institutions of our church. His self-sacrificing efforts were limited only by his strength. His name was a familiar household word, and his face that of a personal friend throughout our church, and we but express the sentiment of the entire church when we make mention of his worth and record his virtues, not on marble, but in the annals of the church, and in the hearts of the people.¹⁴

¹⁴ *Acts and Proceedings of the Ohio Synod of the Reformed Church*, October 1, 1890.

Chapter X

Dawn Out of Darkness

AFTER Auginbaugh resigned, an attempt was made to have him reconsider his action, but he remained adamant and finally his resignation was accepted unanimously by the Board of Trustees on October third. At the same meeting Reverend G. W. Williard was chosen by unanimous vote to succeed him. It was not until June 25, 1866, that his acceptance was received. During the year intervening the College marked time at a critical juncture of its history. There was no single executive head, the duties of the presidency, both administrative and teaching, having been divided among the several professors.

Depression, panic, impending war, bloody conflict, economic confusion—these were disturbing factors in American life, prior to and during the early years of the Williard administration. Many (some say half) of the students had served in the armed forces. Relatively few of the students had completed their courses and secured their degrees. A table published in the college catalogue¹ indicates how few graduated in the early days.

| Year | <i>Number of Graduates</i> | |
|--------|----------------------------|----------------------|
| | College | Theological Seminary |
| 1854 | 2 | 10 |
| 1855 | 2 | 5 |
| 1856 | 5 | 5 |
| 1857 | 5 | 6 |
| 1858 | 5 | 9 |
| 1859 | 5 | 7 |
| 1860 | 5 | 7 |
| 1861 | 5 | 2 |
| 1862 | 4 | 8 |
| 1863 | 0 | 1 |
| 1864 | 1 | 9 |
| 1865 | 5 | 4 |
| 1866 | 4 | 3 |
| | <hr/> | <hr/> |
| Totals | 48 | 76 |

The Civil War days were lean ones for Heidelberg, as for other

¹ *Catalogue of Heidelberg College, 1885-6.*

colleges. President Kieffer had resigned and was filling the presidency *pro tempore*, awaiting the appointment of a full-time administrator. Then Auginbaugh who succeeded him, left office after only a year in the position.

The instability of the period was reflected in rapid changes in the teaching staff, in which there was a continuous turnover. Abstracts from the minutes of the Board of Trustees indicate the great difficulties during Kieffer's administration (August 7, 1858) "Whereas the professors' salaries for the past year have not been paid out of the *proper fund* (italics the author's) and cannot now be thus paid, and the professors are in great need thereof, that the Treasurer relieve their wants out of any available funds in his hands, the same to be returned to such fund" (June 25, 1860). Salaries of professors could not be paid so notes are to be given for the balance (June 23, 1863). J. B. Kieffer was elected at \$350 in view of the "straightened (sic) finances of the College" (June 28, 1864).² Leonard reported he had labored for the College 7½ years and had received only about \$200 annually in payment for his services. It was now decided to pay him ten percent of the total subscriptions he received, for the entire period, his salary amounting to about \$3,000, which was to be paid from the principal in the endowment fund.

During these years the two Good brothers formed the backbone of the College. Others may have been just as capable but their terms of service were too brief to make any great permanent impact on developing the College. H. J. Reutenik was Professor of Latin, Greek and German (1854-1857); E. E. Higbee, Professor of Latin and Greek, first as an instructor for an hour a day the first year, then a regular staff member (1859-1861); J. J. Escher, instructor in History and German, at \$100.00 a year (1858-1860); J. B. Kniest, of the Class of 1858, tutor in Greek (1858-1859); W. H. Fenneman, '56, tutor in mathematics (1858-1859); Herman Rust, Professor of German (1861-1865); John B. Kieffer, Class of 1860, Professor of Languages (1862-1865). All of them were theological graduates and ministers, except the last and he, too, had finished his theological course in the Seminary. Doubtless it was their loyalty to their church and the cause which held them to their tasks, even though salaries had to be reduced and, even then, were paid irregularly. But the real continuity needed in the College was provided by J. H. Good and Reuben Good, the first of whom served the eighteen years from 1850 to 1868, the latter forty years, from 1850 to

² *Minutes of the Board of Trustees*, for the respective dates.

1890, when he was succeeded by his son-in-law, Martin Ezra Kleckner. Jeremiah was the academic planner of the institution, Reuben the business manager of the current fund of the College, then called the contingent fund.

To add to other difficulties and doubtless due in part to them, discipline of the students was poor, a condition serious enough to be noted by the Board of Trustees. In the financial straits in which the College found itself, it was necessary to reduce the teaching staff to president, three professors, and a tutor, a total of five. For two years, 1865 and 1866, no college catalogues were issued.

Jeremiah Good appraised the situation in a series of articles which he wrote for the *Western Missionary*. Very few students remained to finish their courses, indeed very few were on the rolls for as long as a year, a nearly complete change in the entire roster of students taking place every quarter session. There was need for more professors, more students, more funds. Instructors had always been overworked ever since the College opened its doors fifteen years earlier. Now, all were doing double duty, teaching as many college classes as professors in colleges usually did but also carrying an additional load of teaching in the Preparatory Department. All of this was in addition to heavy administrative duties. Salaries of the principal professors were only \$700 each, half as much as was received by principals in the public high schools. A debt of \$4,000 had accumulated in the current fund. The anticipated income for the year following Kieffer's resignation was \$2,600, against estimated expenses of \$2,540, without any provision for the salary of the president, or for payment of additional badly-needed faculty members.

At this juncture Reverend George W. Williard was elected. Who was the incoming president and what were his qualifications for meeting the critical situation? Williard was a native of Frederick County, Maryland, where he was born June 10, 1818, the son of John and Mary Williard. He came from historic Reformed stock. His ancestors were French Huguenots who had fled from their native France to escape persecution, and had come to the United States during Colonial days. But let him tell his own story:

Both of my parents were born in America. I cannot tell by whom I was baptized. I was raised on a farm, and was put to constant hard labor, according to the fashion of farm life at that day. I regard the wholesome exercise I had on the farm as very beneficial in giving me a good physical constitution, which enabled me to endure the hard, continuous study and active work, which my ministry demanded. I have enjoyed almost continual



COLLEGE HALL
Dedicated June, 1886



PRESIDENT'S HOME
Built 1868



SARAH KELLER COTTAGE
Residence Hall for Women
Opened 1908

good health for a period of 54 years' ministerial labor. I was raised to habits of economy and morality, and knew nothing of the grosser sins of the day. My parents were both members of the Reformed Church, and were faithful in their discharge of their religious duties. My father was an elder of our Reformed Church at Burkettsville, Maryland, and a liberal supporter of the congregation.

I was early sent to catechize under Rev. J. C. Bucher, who was the pastor of the Middletown charge. He was an able preacher of the Gospel. I was confirmed by him when I was about 15 years of age.

My educational advantages were quite meager during my boyhood days, consisting of little more than reading, writing, and arithmetic. This was about all that was taught in the common schools of that day.

I was early impressed with a desire of studying for the ministry. The death of my father whilst I was young, opened the way, as the farm on which I was reared was sold, leaving me with nothing definite to do. As my brother, Henry Williard, was then at the Theological Seminary at York, Pa., preparing himself for the ministry, I went with him and entered the High School at York, Pa., when about 16 years of age. I continued at school in York until the school was removed to Mercersburg, Pa., where Mercersburg College was established in 1835. I graduated from that institution in 1838. I remained two years longer at Mercersburg, studying theology, and I was licensed to preach the Gospel by the Eastern Synod at Greencastle, Pa., in October, 1840. I was ordained shortly afterward in Jefferson, Maryland, by a committee of the Maryland Classis.

My first charge was at Jefferson, Maryland. It consisted of the Jefferson, Manor and Lovettsville congregation, the latter church being in Virginia, 12 miles distant. I served this charge over four years, and then supplied the Frenchtown congregation for six months, after which I went to Huntington, Pa. This charge consisted of two congregations, the Huntington and McConnelstown churches, which I served two years. During those two years I taught school in the Academy, a building well calculated for a select school.

My wife's health being very delicate whilst I was at Huntington, I accepted a call to Winchester, Virginia, in the hope that her health would improve in a more southern climate, which it did. After serving this charge composed of the Winchester and Smithville congregations, for three years, I accepted a call from the Reformed Church at Columbus, Ohio, in 1850. In my pastorate here I was elected by the Ohio Synod in 1853 as editor of the *Western Missionary*, which was the organ of the Reformed Church in the West. I accepted the appointment and assumed all the responsibility of the publication with the promise of the moral support of the Synod. This position I held for thirteen years in connection with my pastoral work until I accepted the Presidency of Heidelberg College and removed to Tiffin, Ohio, in 1866.

Having received a call to the First Reformed Church at Dayton, Ohio, I accepted it and removed there in 1855. The charge consisted of the First Reformed Church of Dayton and the Mount Carmel Church, three miles from Dayton. I found the labor of preaching to these two congregations in connection with my editorial work was too hard, and the charge was

divided. The Dayton church had come to have a membership sufficient to support a pastor. I soon afterwards accepted a call to the Bethel charge, which consisted of the Bethel and Mount Carmel churches, one ten miles and the other three miles from Dayton. This kept me very busy in connection with my editorial work on the *Western Missionary*, as its subscription list had been greatly increased.

I was married to Miss Louisa C. Little, the daughter of Dr. P. W. Little, of Mercersburg, Pa., by Rev. T. Creigh, April 21, 1841. Five children were born to us, two in Jefferson, Md., one in Huntington, Pa., one in Columbus, Ohio, and one in Dayton, four sons and one daughter.

My first wife, the mother of all my children, died in Dayton, Ohio, September 10, 1863, after we had lived together happily for more than twenty-one years. I was married a second time by Rev. P. C. Prugh, D.D., to Miss Emily J. Hivling, a daughter of Col. John Hivling, of Xenia, Ohio, with whom I lived very pleasantly for nearly twenty-six years.

I was married a third time by Rev. J. W. Meminger, D.D., to Miss Mary E. Gormly, of Lancaster, Pa., on October 27, 1892.

Having accepted the call to the Presidency of Heidelberg College, to which position I was unanimously elected by the Ohio Synod, I removed from Dayton to Tiffin, where the College was located, and took charge of it at the beginning of the collegiate year, September, 1866. When I entered upon this work, I found the college in a very discouraging condition, with a small teaching force and scarcely any endowment. In fact, the institution was then little better than a respectable Academy. Much hard, persevering labor was required, to place it on a solid financial basis and so improve the curriculum as to make it offer equal educational advantages with other colleges.³

Williard had been president of the Board of Missions of the Ohio Synod, and President of the Board of Trustees of Heidelberg Theological Seminary from 1863 till his election to the presidency. He was already an author. In 1851 he had published a translation from the original Latin of Ursinus' *Commentary on the Heidelberg Catechism*.

He, like his predecessors in the presidency, was an Easterner, a graduate of Marshall College, a minister, a teacher, a well-known church leader. His thirteen years as editor of the *Western Missionary* had made his name familiar to the ministers and membership of the church.

There were assets on which he could build, though they were mostly intangible. The Church now had a membership of almost 24,000 confirmed members in addition to 23,000 baptized and unconfirmed members, though one writer called its membership the "slowest people" in the Western World. By 1865, at the end of fifteen years, the College had enrolled a total of 2,005 students and had educated 66 ministers,

³ Williard, Geo. W., Privately printed autobiography, 1900.

40 of whom had graduated. Other colleges were raising large sums for endowment which gave an impetus to the demand for additional money at Heidelberg. The country was entering a period of post-war prosperity. The economic night was dark, but dawn seemed to be appearing.

In the nine months intervening between his election and acceptance of the presidency, Williard, as editor of the *Western Missionary*, could reach the Church's membership through its columns. He called on wealthy members of the Reformed Church to do their financial duty to the College. He appealed for the support of the alumni. As editor he published articles written by *The Fisherman* and J. H. Good, setting forth Heidelberg's precarious situation and pointed out the opportunity which was afforded for securing funds while the country was entering a prosperous period. He urged the necessity of securing additional endowment of \$45,000 to provide for his own and two additional professorial chairs and immediately began a campaign to secure the funds. By December he was able to announce a gift of \$1,000 which was followed a few weeks later by one of an equal sum. By August \$8,000 had been raised for endowment and it was announced that the enrollment would be the largest in the College's history.

A committee of five was appointed with the president-elect as chairman, to raise an endowment fund of \$15,000.

In the urgent situation the Ohio Synod took action:

Resolved, That we, as a Synod, approve the action of the Board of Trustees of Heidelberg College in the election of Rev. Geo. W. Williard, D.D., to the presidency; and, having full confidence in him as an earnest Christian, an efficient governor, and a practical worker, hope that he may see his way clear soon to accept the call, and enter upon the duties of the responsible position.

Resolved, That the Presidency of Heidelberg College can and ought to be immediately endowed, and that a commencement be made on the floor of Synod.

The second part of the resolution above was at once acted upon. About \$1,600 was immediately pledged and subscribed on the floor of Synod which, added to what some of the members of the Synod had previously subscribed though the chairman of the Board of Trustees' Financial Committee, made the full contribution for this object about \$6,000.⁴

Though he had already been active throughout the summer he

⁴ *Acts and Proceedings of the Synod of the German Reformed Church of Ohio and Adjacent States*, Galion, Ohio, May 23-30, 1866.

entered upon his duties officially with the opening of the fall session in 1866. With his family he lived in rooms in the College building, as his predecessor had done, believing that the President of the College should keep in close contact with the students. Prior to the meeting of Synod he had called a meeting of the alumni and former students of the College to secure their cooperation. At its June meeting (1866) action was taken by the Board of Trustees changing the plan for selling scholarships, though those already issued by the College were to be honored in full. Henceforth, only two types were to be issued: temporary non-transferable scholarships of \$100 each, which entitled the holder to five years' tuition in the College, provided they were used within eight years of their date of issue; and permanent scholarships of \$300 which gave the donor the privilege of having one student in the College continually without tuition, the scholarships to descend for use in the family or congregation originating them, but otherwise not transferable.

Evaluating the success of the scholarship plan, President Williard recognized it as far from ideal, and an arrangement which had been found unsuccessful in some other institutions. But he believed it the only plan likely to succeed in the Reformed Church at the time. Under the scholarship plan fully one-half of the students were on scholarships continuously with the resultant loss of tuition. Despite these limitations, Williard, writing in 1879, stated that the College was the gainer, as some of the thousand which had been sold prior to that date were not currently in use, and the total interest on the notes amounted to more than would have been received, had tuition been paid. Other good effects resulted. Because they held scholarships many students came who would not have enrolled otherwise. The plan also created a sentimental bond between the holders of the scholarships and the College. Temporarily, at least, the plan seemed successful. An unforeseen difficulty, which arose later, was the necessity of increasing the tuition rate, which allowed scholarship holders to attend at a reduced fee.

Because so many of the College's constituency were of German extraction, steps were taken to enlist the support of the German section of the church in providing the funds to support a German professorship. An attempt was made to secure the payment of amounts which were due from scholarships, tuition, interest, and other sources.

At the meeting of the Board of Trustees just prior to Williard's inauguration, a committee was authorized to purchase additional land

on which a president's house could be built but "without embarrassing in any way the finances of the College."

The president determined to rush the project through and action followed promptly. In October the Executive Committee authorized the purchase of 3.28 additional acres of land which adjoined the original campus of five acres on the Southeast. The purchase was made from W. W. Armstrong for \$1,400, of which he and his wife contributed \$400, the remaining \$1,000 to be liquidated in four equal annual payments. This purchase furnished badly needed room for building on the campus and provided a better outlet from the rear of the College building. The campus was now bounded by Hedges Street (on the East), and Greenfield, Perry and Market Streets.⁵ Some were skeptical of this extension which they considered visionary, and feared it would result in failure, but the President persisted in his purpose. He appealed to the citizens of Tiffin for contributions pointing out their obligation because of the advantages which the College offered to the city.⁶ The house which was constructed is a large brick building still used, with modifications, as the president's home. As built it was two stories high and had eleven rooms. It was constructed in the summer of 1868. The payment for the house, which cost \$4,250, was made without using a cent of endowment funds, the entire amount having finally been secured by the president. So the building was turned over to the College without a debt. The finances of the institution were now being managed more ably and effectively.

At the June meeting of the Board of Trustees in 1868, Professor J. H. Good tendered his resignation as Professor of Mathematics in the College, after holding this position for almost eighteen years. This he did to allow him to accept the chair of Dogmatic and Practical Theology and the presidency of Heidelberg Theological Seminary. He consented to continue to teach the greater part of the college mathematics during the following year, with the assistance of Christian Hornumg who was employed as tutor to assist. After a year as tutor, the latter was elected (1869) as Good's successor in the chair, a position he occupied with distinction for forty-nine years, until his death, January 31, 1918.

The Board of Trustees of the College paid tribute to the work Good had done for the College, in part in these words:

That the Board feels deeply its obligations to Professor J. H. Good for

⁵ *Minutes, Board of Trustees, Heidelberg College*, October 23, 1867.

⁶ *The Seneca Advertiser*, December 5, 1867.

the past history, present standing and future prospects of the College, and ask at his hands a full and hearty cooperation in any and all efforts that may be made for its advancement and welfare.⁷

Good was to serve as president of the Seminary until 1887, twenty years later, when he was elected president emeritus, with an annual stipend, he no longer being able to teach due to continued illness. He passed away January 22, 1888, at the relatively early age of sixty-five. So closed the life of one who was a scholar, teacher, author, preacher, prominent churchman, and man of affairs. He was buried in the south-eastern corner of Greenlawn Cemetery, Tiffin.

The Synod of Ohio at its 1887 session recognized the contribution which this magnetic leader had made both to the College and the Seminary and honored him in a resolution upon his retirement:

It is with the greatest sorrow that this Synod has heard of the continued sickness of the venerable Jeremiah H. Good, President of the Seminary. Dr. Good, for a period of forty years has been intimately connected with our institutions in the West, no one having done more to bring our Church and institutions into prominence. He was the founder of Heidelberg College and Seminary in Tiffin, Ohio, the establisher of the *Western Missionary*, now *The Christian World* in Dayton, Ohio, and for the last twenty years the honored President and distinguished instructor in the Seminary. For his self-sacrifice and his very eminent usefulness in the Reformed Church, he shall have our lasting gratitude, and in his present affliction the sympathy and prayers of the whole Church. It is also the duty and high privilege of this Synod to give substantial expression of the high esteem in which he is held.⁸

It also voted that the Chair of Theology in the Seminary be established in his honor and appointed an agent to collect an endowment fund to support it.

At the same meeting (1868) it was reported that Leonard, the financial agent, had secured more than \$14,000 for the College of which \$13,000 was for endowment. Synod took renewed courage from this glowing report. Student attendance was reported increased, again the largest in the College's history. Current expenses had been met fully, and a part of the accumulated indebtedness which was resting on the College had been liquidated.

In 1869 Lewis Baltzell was succeeded as president of the Board of Trustees by Hon. Warren P. Noble, who after serving two years, was followed in succession by the Reverends J. M. LeFevre (1871-74) and

⁷ *Minutes, Board of Trustees, Heidelberg College*, June 22, 1868.

⁸ *Acts and Proceedings of the Ohio Synod of the Reformed Church in the United States*, October 25, 1887.

H. M. Herman (1878-80). After these terms of brief tenure Reverend I. H. Reiter, of Miamisburg, Ohio, was chosen and his fifteen-year term extended well beyond the presidency of Dr. Williard and continued during a period when much of importance in Heidelberg's history transpired.

We shall pause here to describe some aspects of student life during Williard's administration. Student activities and extracurricular activities did not receive the large emphasis which they were to assume in later days. Literary societies and oratorical contests were the major outlet for creative abilities of students. There was no college song, no college yell, no glee clubs or college choirs, practically no sports and few parties. Sports made little headway until after the gymnasium was built. Probably the first college song was the Class Song of 1882, written by B. B. Krammes, a member of that class. In tune with the more sentimental attitudes of this earlier day it referred to the "golden days of College life," "a farewell to the past and the present," "we leave on our voyage of years" and a religious wish

If we meet one another no more
In this world of troubles untold
May we meet one another again
At home—the city of gold.

Such a sentiment seems strangely old-fashioned and foreign to present students' thinking and attitudes.

Religious life was then unquestionably a supreme interest and activity. Attendance at a half-hour daily chapel service was required of all students. There were no "outside" speakers, but the professors took turns in "leading" chapel, which followed a set pattern of opening song and prayer, scripture reading, brief address, closing song, prayer and benediction. Students were required to attend church on Sunday, and professors were required to record their attendance on the Monday following. Most students were members of the Reformed Church and attended one of the three Reformed churches of the city. However, from the first, the catalogue made clear that the emphasis of Heidelberg's instruction was religious, not sectarian and, by request of their parents, students were allowed to attend the church of their choice.

No class parties were held and there were few extra-class activities.

Perhaps because there were not more constructive activities in which they could engage, students found their own fun in college and campus tricks. "Pencil Tuck," the janitor of the College, always kept an old horse, each at its decease being succeeded by a new one. The boys teased Pencil Tuck a great deal. One day they led his horse up to the

second floor of Founders Hall. The next day, when the horse was discovered there, the boys tried to get him down, but he refused to move on his own power, so the boys had to carry him down bodily. At another time, when President Williard went to the barn at the rear of his residence, he found the wheels of his buggy removed, one of them placed at each corner of the barn. Perhaps the president never knew that his own son was one of the instigators. At another time the boys got a sack of flour and emptied it in the college hall. The caretaker, in cleaning it up, swept it together and left to get something. While he was gone the boys dropped water from the top of the stairs and when he came back his flour had been transformed into dough. An early graduate has said "If the bricks in Founders Hall could talk, what stories we would hear."

Many of the boys came from farms and boarded themselves in their own rooms. They would go home on Friday night to help with the farming and return on Sunday night with a new supply of food. Because rye bread was cheap, they purchased it downtown to supplement their other supplies. In this way they earned the nickname, "Rye Breaders," which came to be applied to them by the more opulent town boys. On one occasion a student went home for the week-end, leaving quite a bit of food in his room. It was not perishable so he did not worry about it. However, when he returned to College on Sunday night, he found the boys had spread applebutter all over his bed. Happily, in the later days of Heidelberg's history these cruder forms of pleasure were replaced by others more refined, in keeping with changed notions of "fun."

Whenever any disciplinary problems arose it was referred to President Williard. The college girls lived in private homes, and had no college supervision until the boarding hall was built, when a member of the faculty was appointed as their advisor and supervisor, performing many of the functions later assumed by the Dean of Women. The young women had to ask permission if they wished to leave the hall. They rather resented this control and many are the stories of using windows and ladders as furtive means of escape. Girls were not allowed to go to the second and third floors of Founders Hall because boys lived there. Students were permitted to smoke; there was a little drinking, but no drunkenness.

In 1882 there was a board fence around the campus, with no gate but with a stile which served for entry and exit. Students would gather around this stile, which served the functions of social communication, of co-education, later to be centered around the "pony rail" or

balustrade in College Hall. Trees had been planted on the campus, several hundred during the year 1877-8, a number of interested students having given their assistance. The freshman class, whose members had been reading Caesar, took a fancy to the name of Orgetorix and set out a number of trees in a circle to form the letter, "O," to represent the initial of that (to them) well known personage. Others were set in the form of the letter, "F," as a memento to the freshman class which was to graduate in 1872. The class of 1876 planted an evergreen tree in connection with their class day exercises, as did the class of 1878. The class of 1879 erected a beautiful marble sun dial. And so began a tradition of class gifts to the College.

Each dormitory room had a wood-burning stove for which students had to bring their own fuel. Many even cut their wood. The College Chapel occupied the room which is now occupied by the "Little Theatre." The Library was on the west side of the building, opposite to it. The Seminary had rooms on the second floor.

Students traveled by foot, but later used bicycles, with a large wheel in the rear and a small one in front, the first ones called velocipedes. Will H. Good, '83, was the first man in Tiffin to use a bicycle of this type.

The citizens of Tiffin and the students were congenial and there was little conflict between "town and gown." The young people and their parents sacrificed for a college education and students worked hard to secure one. Students attended the city churches, thereby learning to know the city people, and they grew to like each other.

The commencement exercises were always well-attended. They were customarily held in a tent which was erected on the site of the present College Hall. Class Day was held on the preceding day for which a brass band was usually engaged. Class Day had two phases, literary and athletic. In 1882, for example, the exercises of the literary division comprised a class greeting, a Latin thesis, a class history, a class prophecy, a class description, farewell tokens and the class song (written by B. B. Krammes who was master of the program). The herald of the athletic sports which followed announced the boxing matches, wheelbarrow race, rope pull, foot race, sack race and walking match.

Each member of the graduating class was required to participate in the commencement program. Each of the young men had to give an address or oration. Because it was considered unladylike for young women to give orations without notes, as the boys did, they were required to read essays from manuscripts. That their topics were

serious is indicated by the topics chosen by the ten graduates in 1882. They were: "The Chariot of Fire," "The Power of Genius," "The Grandeur of Self Sacrifice," "Life—Is It Worth Living," "Music and Poetry," "Greek Philosophy," "Perfect Equality Impossible," "The Materialistic Character of the Age," "Wisdom and the Principal Degrees," and "The Rationale of Receiving." The president of the College gave a brief address. No alumni dinner was held, this becoming a feature of commencement activities later. Instead, the graduating class as a group would go to an ice cream parlor to have ice cream and cake in accordance with a tradition begun in the sixties. No caps and gowns were worn in those days either by students or faculty. The girls spent more money on their graduation clothes than women students do now. For Class Day the girls wore their prettiest dresses, and on Graduation Day their gowns were of very rich silk. Proportionally few of the students who enrolled remained long enough to complete their course and to graduate was considered an event of great significance.

With the beginning of Williard's administration, the Ladies Department was no longer listed as a separate division in the catalogue although, as Heidelberg was the only college in the Reformed Church which was co-educational, women continued to enroll. They were taught in the same classes as men, took the same subjects, and recited with them. The notion and fact of co-education was making progress.

Though from the beginning women were admitted to Heidelberg on an equality with men, their number, in early days was relatively small. Psychologists now know that this was not because they did not equal the men in ability. It was doubtless due to the attitudes of the women themselves, a reflection of the notion prevalent in the times in which they lived. Writing in 1879 President Williard stated that, out of one hundred and eighty-eight who had graduated, only thirty-four were women of whom only one had taken the Classical Course. Though many started with enthusiasm to study the Classics, they fell out of this course by the time they had reached the sophomore or junior class.

To provide rooming facilities for women who lived outside of Tiffin and to provide boarding facilities for men students, who had their rooms at Founders Hall, boarding facilities seemed necessary. A boarding hall was projected by President Williard at Synod's meeting in 1872. It was the expectation that funds for the building would be provided by the citizens of Tiffin and Seneca County. "The Fisherman,"

aided by the president and others, obtained \$2,000 by a month's canvass for this purpose. Work was soon begun on the building. The hall, later known more familiarly as the "Old Ladies Hall" after Williard Hall was built, was a three-story building constructed under the supervision of the faculty at a cost of \$7,800, including furniture, out-buildings, drainage, etc. It was completed for occupancy in the fall of 1873. It had dormitory rooms to accommodate twenty-six women, a large dining hall, and six rooms for the use of the family of the person in charge of the building. During the first year board was furnished at the reasonable rate of \$2.50 a week, an average of thirty-five students taking advantage of this low rate. Usually the administration of the building was in charge of a professor who, with his family, resided on the first floor. For the first three years Professor C. O. Knepper was in charge. The building served its purpose well, first in providing rooms for women and later as a men's dormitory until it was demolished so that the material could be utilized in building France Hall and the Commons then under construction.

By coincidence it was in the same year that the Theological Seminary sold its students' house, which was located about half a mile east of the College campus on Greenfield Street, now remodeled as a home, and standing on the property of the National Machinery Company. This was built in 1868, "where indigent students might live together, under the supervision of a professor, to secure cheaper boarding and spiritual progress."⁹ It had six rooms, the front side facing Greenfield Street being left unfinished for want of funds. But changing conditions had made it impracticable to continue to operate it, especially because the right of way of a new railroad passed through the lot.

The question is often asked, "Why did the founders of the College locate it so near three railroads?" The answer is, "They didn't." When Heidelberg began, only one railroad passed through the city of Tiffin, the *Mad River* and *Erie R.R.*, the oldest in Ohio. It passed through Tiffin via Republic on a road bed abandoned when the railroad was given a new route as the present "Big Four" or New York Central R.R., of which it was the forerunner, was constructed through Clyde.

The Pennsylvania R.R. through Tiffin began operating from Toledo to Mansfield, under the name of the Tiffin, Toledo and Eastern R.R.

⁹ Stibitz, Geo., Chairman, Seventy-Fifth Anniversary Committee. *An Historical Sketch of the Central Theological Seminary of the Reformed Church in the United States*, Dayton, 1925, p. 33.

in May, 1873. The Baltimore and Ohio R.R. was completed from the East as far as Tiffin in the early part of 1874.¹⁰

It was in the same year (1873) that a gift of a large tract of land came to the College. While the financial agent was collecting funds for the Boarding Hall in Tiffin and its vicinity, President Williard was able to announce what was thought to be a very valuable gift for the College although it later proved to be less than was expected. R. W. Shawhan, one of Tiffin's most prominent business men and citizens, deeded 6080 acres of land in Missouri to the College, with the intention that it should endow a professorship. He estimated its value at at least \$15,000. The Board of Trustees planned to sell it immediately to augment the endowment fund. Unfortunately, when it was offered for sale, only a small fraction of the estimated amount was realized, the land being inaccessible to a railroad and so impossible to develop. However, though failing in its full original purpose, it was a stimulus to other givers and, coming at a time when funds were needed for the Boarding Hall, aroused enthusiasm for the College's future.

In 1874 President Williard could report to Synod that the financial condition of the College was the best in its history; that in the eight years since his presidency began the expenses of the College had been met without recourse to borrowing from the endowment fund; that the number and size of gifts were increasing; that the Alumni Association was proceeding with a project to endow a professorship; that the attendance of students was increasing. All in all there was much cause for optimism.

But the following year he had to sound a discouraging note. He noted the difficult financial situation, for the depression which began in 1873 was on, and money was scarce. Consequently little could be added to new endowment for the College, and the financial agent turned his energy to collecting interest and principal on notes already due. Yet the report did not entirely lack optimism.

As a background for understanding the change in tone the financial condition of the country in 1873 may be surveyed. The situation, similar to that of 1853, a score of years earlier, recurred. Following the Civil War, as is usual after wars, great prosperity arose. Much capital had been invested in ships, docks, buildings, factories and railways, and the capacity of the industrial system was expanding rapidly. The West, particularly, was expanding at a greatly accelerated pace. Farmers were "taking up" land by homesteading and were increasing

¹⁰ Lang, W., *History of Seneca County*, Springfield, 1880, p. 266.

food production. People were again on the march, many leaving the East for regions farther west. New Western railroads were being subsidized by the United States Government, and additional lines were being constructed even when the amount of business they could hope to get would not support them. In this era of fierce speculation 24,000 miles of railroads were built within four years. There was extravagance, waste, inflation. The standard of living increased more rapidly than income. There was irresponsible speculation. It was a period of financial "plunging." Economy and conservatism were out of style. The Industrial Revolution moved on apace. New inventions, new trade routes such as the Suez Canal, large operations, a fatalistic belief in the process of evolution and inevitable progress colored the thinking and warped the judgments of the people.

The Chicago fire (1871) and the Boston fire (1872) caused great loss. Signs of impending trouble began to appear everywhere but, as usual in eras of prosperity, people dislike to face realities which conflict with their dreams and wishes. There was the usual monetary cycle. Interest rates became high, commonly fixed at eight per cent, and money became scarce. Bank reserves were insufficient to meet the requirements of business. The failure of the banking firm of Jay Cooke and Company of New York attracted public attention to what was already a fundamentally bad condition which had been brought about by extravagant actions which were thought progressive. When this investment house failed on September 18, 1873, the gathering storm suddenly broke. The resulting depression was extremely severe and continued until early in 1879, five years later.

It was a period of retrenchment, and through forced economy of the people the nation was again laying the foundation for a new upward surge in economic prosperity.

After each of the depressions of 1837 and 1853, a new higher level of living resulted and 1873 was to be similar. Gradually industrial expansion and the completion of new railroads stimulated increased business activity, even though many concerns had gone into receiverships. The "water was squeezed out," and following the depression, business rose to new heights, and in the expanding economy a higher standard of living prevailed than ever before.

It was in 1879, the year the depression closed, that Williard's *History of Heidelberg College* appeared, portraying the events of the first twenty-seven years of its history and assessing the outlook for the future. At the time, and for a number of years preceding, Heidel-

berg enrolled the largest number of students of any institution in the Reformed Church in our country.

In describing the financial needs of an institution its ministry to intellectual and spiritual aspects cannot be overlooked. In his volume President Williard expressed his belief in the ideals and aspirations of the founders:

The history of Heidelberg College would be incomplete without some distinct reference to its moral and religious life as this has ever been regarded one of its marked characteristics. It was founded by men of deep, earnest religious convictions, with the design of promoting sound Christian learning, and, at the same time providing a ministry adapted to the needs of the Reformed Church in the West. It is a child of many prayers; and has been, and still is, looked to not only as a place of learning, but as a fountain from which many streams shall issue to make glad the heritage of the Lord. . . . The religious life of Heidelberg College, whilst free from sectarianism and bigotry, has, nevertheless, been clearly marked and defined. This has been acknowledged and expressed in all its public utterances. Instead of attempting to ignore, or keep any of the doctrines of the gospel in the background there has been a persistent effort to take advantage of every occasion that might present itself to show that all truth whether natural or revealed, centers in Christ, for whom and by whom all things consist. Lectures are given during the year on the Bible and the Evidences of Christianity in which the objections of infidels are met, and the gospel of Christ shown to be worthy of universal acceptance. The recitations of each day are begun with appropriate religious service, upon which all the students are required to attend, which, in connection with the Sunday, and weekly services, are designed and calculated to cultivate the moral and religious nature along with the intellect. In this way, special pains have been taken to make Heidelberg College a *Christian Institution*, as was designed by its founders, to which parents might send their children with the assurance, that the education which they receive would be such as would fit them for the work and business of life. That the College has met this expectation of its founders, and has uniformly exerted a good moral influence upon those who have attended it, is attested by all the reports, that have been made of the conduct and deportment of the student. . . . More than one-third of those who have graduated are now in the active duties of the ministry, whilst nearly all the alumni are filling honorable and influential positions, showing that the moral and religious influence exerted on them whilst in College was of a healthful character.¹¹

A notable event of 1875, to be more fully detailed in a later chapter, was the first oratorical contest in Ohio participated in by nine colleges, including Heidelberg, at Akron. In it E. P. Herbruck, Heidelberg's contestant, took first place, and represented the College in the inter-state competition held in Indianapolis the same year. The women were not

¹¹ Williard, George W., *History of Heidelberg College*, 1879, pp. 81-86.

to be left behind, for it is to be noted that three years later Miss Della A. Dunnell '78, took second place in a state composition contest.

Despite days of depression college education in the United States was increasing in favor and enrollments were growing by leaps and bounds. More than two-thirds of the country's colleges had been founded since 1850—a total of 245. During the four deepest years of the depression of 1873 these had received almost \$17,000,000 in endowments, principally from churches, since nine-tenths of them were under the church's ownership and direction. Though in this direction Heidelberg had shared only too little, a general feeling began to arise that her program and work should be enlarged. True, a president's house and a boarding hall had been constructed; improvements had been made in the College building; walks had been laid; equipment such as a microscope and telescope had been added; a new library room had been arranged to house the 5,000 volumes owned jointly by the College and the literary societies; and other general improvements had been completed. But it was necessary to expand even more, and more rapidly, if the College was to keep pace with other institutions.

In 1878 a general change was made in the organization of the Academy. Prior to this time each professor of the College was responsible for a part of the teaching. But there was no administrative head. Now the Board of Trustees relieved Professor O. H. S. Hursh of his duties in teaching Greek to free him to give the care and oversight the position demanded and appointed him as principal. Dr. Alvin S. Zerbe succeeded him as professor of Greek.

President Williard made a plea for an additional new building for the College through the columns of the *Heidelberg Monthly Journal*, to be seconded soon afterwards by Reverend J. S. Stoner, of Navarre, in the *Christian World*. The first formal action looking in this direction was taken in May, 1881, when the Board of Trustees, by unanimous vote, resolved to take the steps necessary to erect the new building. It was estimated that the cost would be \$40,000.

It was proposed that this amount be raised jointly by the city of Tiffin and the Reformed Church, the former to contribute \$15,000, the latter \$25,000. This plan was soon announced publicly. On October 17 the Board of Trade of Tiffin resolved to support the project, placed their influence behind the proposal, and urged the city to contribute. Several days later the Board of Trustees met again and received a copy of the resolution of the Board of Trade. It was voted to relieve President Williard of his teaching duties so he could devote his entire time to soliciting

funds.¹² A year later (1882) at Synod's meeting in Akron, the Committee on the College reported that about \$15,000 had been subscribed by the church at large and that Tiffin was confident of securing its quota. By July, 1883, a building committee was appointed to secure plans. It consisted of President G. W. Williard; I. H. Reiter, President of the Board of Trustees; N. L. Brewer, Treasurer of the College; W. A. Hale, A. H. Baughman and U. F. Cramer, Sr. A Dayton firm of architects, Peters and Burns, were employed to prepare the plans and specifications for the new building. Although the cost was fixed at \$40,000, as usually is true of building projects, it finally exceeded this sum.

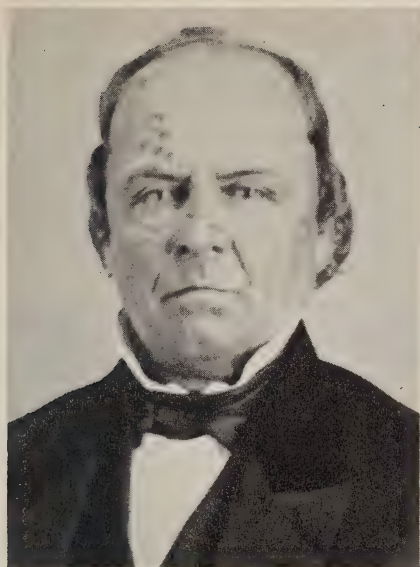
Even at the cost proposed it was a large undertaking at a time when the church membership in the area of the Reformed Church supporting the College was only about twenty thousand members and the country was still showing the debilitating effects of the financial depression. Money was coming in, though slowly. There was talk of removing the institution from Tiffin to Dayton. However, a telegram from leading citizens of Tiffin, including R. W. Shawhan, W. P. Noble, S. B. Sneath, J. A. Blair, J. D. Loomis and J. M. Naylor, assured the Board of Trustees that they would increase their own subscriptions and urge the city of Tiffin to complete its quota. As a result the special meeting of Synod, called to consider the matter, took action:

Resolved, That it is the desire of the Synod that our educational institutions should remain at Tiffin, Ohio, so far as we have any present preference as to location.

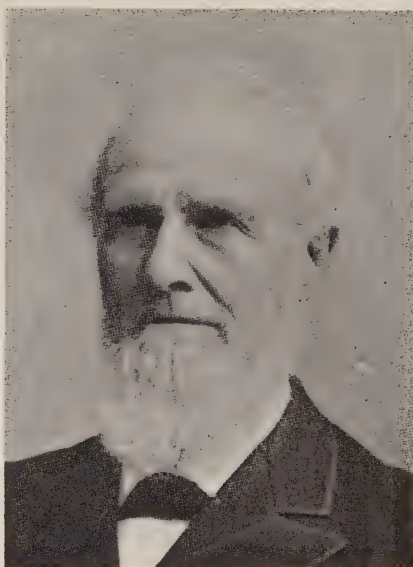
The Board of Trustees appointed a group of prominent Tiffin citizens as advisory members of the building committee in the selection of plans in the persons of R. W. Shawhan, J. D. Loomis, J. M. Naylor, Geo. E. Seney, W. P. Noble and Judge J. F. Bunn.

The contract for the erection of the building was made with Chamberlain and King, contractors of Tiffin, for \$46,558, about \$7,000 above the original estimate. This did not include the furnishing of the rooms, the heating of the building, the seating of the chapel, or the shelving of the library and cabinet rooms, so that the total cost finally reached approximately \$60,000. According to the contractor large quantities of materials were to be used in construction: 1,400,000 bricks, 225,000 feet of lumber (of which 40,000 square feet was flooring), 10,000 square yards of plastering; 900 window panes, 8,000

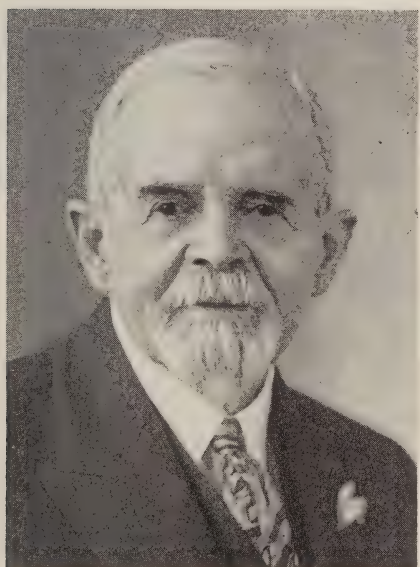
¹² *Proceedings of the Board of Trustees*, Heidelberg College, October 21, 1881.



LEWIS BALTZELL
1850-1869



I. H. REITER
1880-1895



GEORGE F. BAREIS
1899-1932



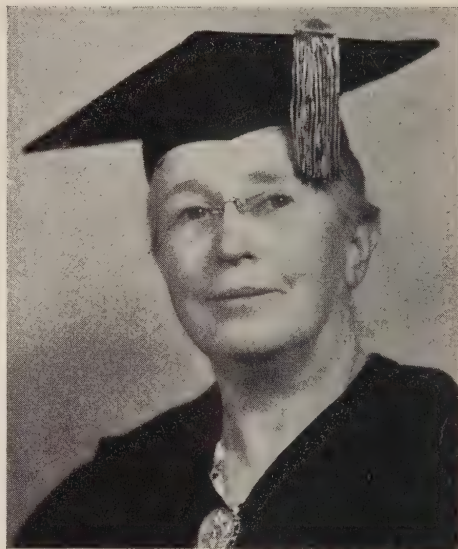
GEORGE C. KALBFLEISCH
1935-1949

Presidents of the Board of Trustees
Serving Longest



MRS. NETTIE C. LUTES, nee Cronise,
former student. (First woman admitted to
the practice of law in Ohio, 1873.)

MARY I. PARK, Ph.D., Pd.D.
First Dean of Women
(In this office 1905-1929)



IDA M. HOOPLE, '94
First woman to be elected to Mem-
bership on the Board of Trustees
(Member 1930-1942)

Some "Firsts" Among Heidelberg Women

The first woman on the faculty was Mrs. A. M. Lee, who assumed her teaching duties soon after the College opened in November, 1850. She was Principal of the Female Department, as the position was then called. It was not possible to secure her photograph.

pounds of sash weights, and 18,000 feet of sash cord.¹³

Work was begun in early fall, 1884, and on April 22, 1885, the cornerstone, of Italian marble, was laid on the completed foundation with appropriate ceremonies. There was a procession formed, in order, of the city police, Boos's band, the Board of Trustees, faculty, students, alumni, resident and visiting ministers, city officials and council, fire department, and citizens, the latter in carriages. Hon. James A. Norton was marshal of the day. Marching from the public square the procession moved to the College where the exercises began at 2:00 P.M. Following an invocation by Rev. J. N. Loose, of Bellevue, President Williard announced that Tiffin had raised \$14,000 of its \$15,000 quota; the church at large \$22,000 of the \$25,000 assigned to it, and that over 3,000 names were on the list of subscribers.

General W. H. Gibson, the principal speaker of the day, narrated the history of Heidelberg and told of its high place in the hearts of the people of Tiffin, Seneca County, and the Reformed Church. In glowing terms he showed what churches had done for education. "The idea of American Freedom," he said, "was not born among boors; it sprang into existence in classic halls. The names, illustrious in American history, were borne by men who were schooled for life's battles in her infant colleges." Asserting that no college similar to Heidelberg had sent out more noble men and women he continued "She has given to the Christian church men who honor the pulpit. She sent her children to the front in the late war; one fell at my side and another with an arm shot from its sleeve refused to leave his command until it stood victorious before the retreating foe."

Returning to discuss America's firm belief in Education as the prime source of progress in her democratic society, he summarized: "The 492 American academies, colleges, and universities employ near 4,000 professors and we have 74 theological, 52 law and 71 medical schools for professional training. When we became a nation we boasted of 10 colleges, and in 1830 but 55, with only 21 theological, 17 medical and 9 law schools. In these facts we discover the real influences that have facilitated our development as a nation and lifted the Republic to the supreme primacy among the nations of the earth. We are debtors to education for our freedom, power and glory as a people."

As a climax to the program prominent ministers and laymen of the city appealed for funds.

Dr. I. H. Reiter, President of the Board of Trustees, officiated at

¹³ *Seneca Advertiser*, April 30, 1885, p. 6.

the laying of the stone. In it were placed a Bible, a copy of the Heidelberg Catechism, the Constitution of the Reformed Church, the Articles of Incorporation of the College, President Williard's History of Heidelberg College, the College catalogue, a historical sermon on the Theological Seminary by I. H. Reiter, documents relating to the Literary Societies, pictures designed and executed by "The Fisherman," Dreams of the Fisherman, and Minutes of the Ohio and General Synods. Of especial interest was a roll of honor of contributors to the erection of the new building who had given one dollar or more—a long list of 1,200 names in which the family names Hay, Keller and Zartman were found most often. Valentine Hay provided a list of 150, all bearing the same surname as his. The name, Keller, appeared more than fifty times.

As he laid the stone Dr. Reiter reaffirmed the purpose of the College, using words almost identical with those which had been used at the placing of the cornerstone of Founder's Hall about a third of a century earlier, dedicating the building under construction to "the noble and important cause of literature, science and the arts, and the service of the Triune God," reaffirming the belief of the founders in a liberal Christian education. A social gathering closed the day.

President Williard and financial agent Leonard went to work indefatigably to raise funds. Those who gave large sums were given beautifully engraved certificates. No. I, Vol. 1, was issued to R. W. Shawhan in recognition of his contribution of \$1,200. A feature of their plan was to get each Sunday School to contribute at least \$10.00. Fifty-four had responded when the cornerstone was laid, the largest sums coming from churches in Akron and Dayton.

Small gifts were not unwelcome. "Crumbs" were still solicited. Each person who contributed as much as ten dollars received a certificate which showed the building to which he had given 1,000 bricks (at ten cents each), placed in the wall. The verses on the certificates appealed to little children:

Lo, the happy children bands!
Coming up, both great and small,
Bearing bricks in both their hands
For the great new College wall.

A monument both high and strong,
The young folks rear to God's great name,
And future ages shall prolong
In joyful song these children's fame.

Five hundred thousand bricks we bring,
To rear a college for our land;
May wisdom's voice here loudly ring
And our memorial ever stand.

Later certificates bore a picture of the "Fisherman" when he was "well-pleased," at receiving a gift. Certificate Number One of this series, issued on June 23, 1881, was issued in the name of Josie Zartman. Each dollar furnished 100 bricks. It was the plan that the children of the Church would pay for all the brick needed in constructing the new building.

According to the contract, the building was to be finished and ready for occupancy on June 15, 1886, prior to its dedication on the following day. It was indeed completed so that the services of commencement week could be held in it. On Sunday morning President Williard delivered the baccalaureate sermon. The first address of the week was given by Hon. John H. Crider, '80, on the subject, "The Relation of the Scholar to the State." On Tuesday morning the alumni association, which at the time included 272 members, of whom 46 were from the city of Tiffin, held its meeting at which the annual address was delivered in National Hall (on the site of Lasalle's store), by Hon. Valentine Hay of Somerset, Pennsylvania. His subject was "The Learned Professions."

The formal dedication occurred on Wednesday morning. The building was packed with an audience variously estimated at figures between 1,000 and 1,500 people, some being forced to remain outside the crowded structure. After an anthem by a choir selected from the Tiffin Choral Union, the first address of the day was given by Rev. I. H. Reiter, D.D., Miamisburg, Ohio, President of the Board of Trustees of the College. He received the building from the hands of the building committee and, in turn, presented it to the Board of Trustees. In his address he traced the history of the College and of the building of College Hall. S. C. Goss of Wadsworth, Ohio, responded on behalf of the Board of Trustees, in an apt address which related events of his own student days at Heidelberg and extended his congratulations to the building committee. He was followed by President Williard who announced that 7,000 individuals including most of the people of Tiffin had contributed toward the erection of the building, and that only that morning a gift of \$1,000 had been received from an anonymous donor. He reminded his audience that three-fourths of the ministers of the Reformed Church in the Ohio Synod had received their education at Heidelberg. He urged the

raising of an additional endowment of \$25,000 so that the teaching staff could be enlarged. In closing he dedicated the building, consecrating it to the advancement of Science and Religion, and setting it apart from all ordinary use to the purpose for which it was constructed. Following adjournment, the ladies of the churches of Tiffin served a free lunch to more than 400 visitors.

At the afternoon session President Williard introduced the orator of the day, Dr. J. H. A. Bomberger, president of Ursinus College, who gave an address on the subject, "A College for the Times." On behalf of the Miami Classis Dr. Reiter presented a gold-headed ebony cane to President Williard. Rev. E. P. Herbruck of Canton, Ohio, then rose and surprised the "Old Fisherman" by presenting a similar cane to him on behalf of the Tuscarawas Classis. The "Fisherman" was also presented a pair of gold spectacles on behalf of the Miami Classis.

S. S. Rickly of Columbus, a member of the first faculty at Heidelberg, but at the time of dedication a prosperous banker in Columbus, was introduced. He had become totally blind as a result of an injury received in an attempt to rob his bank, and so was unable to see the beauty of the building and the chapel, for which he had given the chairs and pulpit furniture. In introducing him President Williard expressed regret that he could not see visually the result of his noble expression of loyalty. President Williard then led him to the edge of the platform and asked him to make a few remarks, but he was so overcome with emotion aroused by the occasion that he was obliged to sit down without saying a word. How generous Rickly was to Heidelberg in his later years was shown by the fact that soon thereafter he provided funds for frescoing the chapel and also assumed responsibility for the remainder of the debt resting on it, making it possible to wipe out the entire obligation in 1889. Other gifts followed. As a memorial to his son, Alva Eugene Rickly, he presented a grand piano for Rickly Chapel in 1897. In memory of his daughter who died at five years of age while he was living in Tiffin as Superintendent of Schools and Professor of Education at Heidelberg, he provided the chapel with a pipe organ. Two later gifts totaling \$41,000 were contributed by his son, Ralph Rickly, as an endowment for the S. S. Rickly Professorship of Education.

During the services the audience was informed by the College treasurer, Hon. N. L. Brewer, of Tiffin, that the summons to the meetings of commencement week came from a bell in the tower of College Hall which had formerly hung in the Seneca County Court

House, and was "loaned" by the county commissioners until the city should again need it. He laughingly remarked that as *possession is nine points in law* Heidelberg had a pretty good hold on the bell. A vote of thanks was given the commissioners for their generosity. At the Centennial in 1950, which was 64 years later, the bell still was functioning, especially in proclaiming the College's athletic victories to the members of the College and the citizens of Tiffin, it being rung by freshmen in most cases ignorant of the source of the traditional bell in the College tower. And so, despite the earlier failure to provide the bell and cupola for Founders Hall a bell had been found which now sounds out regularly from the even higher tower of College Hall to proclaim athletic and other victories.

Those who examined the building could see many memorial windows, some plain, some ornamental, chief of which is a triple stained glass window above the inside door of the main entrance (West) to the new building. It was given as a memorial to three ministers of the Winters family: Rev. Thomas Winters, Rev. D. Winters, and Rev. Thomas H. Winters. The figures, which greet those passing through the entrance to College Hall are those of Christ as "The Good Shepherd," in the center bay, with John the Baptist on one side and the Apostle Paul on the other.

Professor's desks for the classrooms, of which most are still in use, were made by the college janitor out of lumber salvaged from the old college building.

On Thursday morning the regular commencement exercises were held at which two oil paintings of Rev. H. Williard and S. S. Rickly, respectively, were presented as a gift from Mr. Rickly. It is of interest to note that at the first commencement program in the new college chapel, one of the student orations was delivered by Charles E. Miller, a member of the graduating class, later to become president of Heidelberg, on the subject "To be Alive is Serious."

In the sermon on the Sunday morning following the dedication, Dr. D. D. Bigger, of the First Presbyterian Church of Tiffin, doubtless voiced the general sentiment of the community when he characterized the new building as "an honor to the church and an ornament to the city." He declared that the bulk of the burden of the building rested upon the broad and willing shoulders of President Williard. He declared "To him more than to any other man is honor due and in this connection I want to place the credit where it rightly belongs. With incessant toil and unremitting energy he pushed forward the work and

paid the bills with money largely that he himself had secured. We have Heidelberg College and I thank God that it is not only a College, but a Christian College."

The building stood as renewed and substantial evidence that the College was not temporary, but permanent. Located exactly according to the four cardinal points on the compass, with an entrance on each side, it stands as a four-square memorial to the vision of the College's administration and to the loyalty of the faculty, alumni, members of the Reformed Church, and the citizens of Tiffin. It provides adequate space for recitation rooms, chapel, library, museum, laboratory and literary society halls.

Founders Hall had been refurnished. The Boarding Hall and the President's Home had been built earlier in Williard's administration. Now another magnificent building was completed. The student enrollment in the several departments of the College and the Seminary now reached 182, the largest in the College's history. Truly, not only dawn but sunrise seemed to have come.

Chapter XI

College to University

FOLLOWING the completion of the new College Hall, and stimulated by the new enthusiasm aroused by the enlarged physical equipment, improvements in the organization, curriculum, and teaching force of the College, paralleled its provision for physical equipment.

The Conservatory of Music was opened in the fall of the academic year in 1886. The instructors, Professors Griffith and Adams, had been introduced to the public by their able presentation of "The Creation" when the new building was dedicated. The attendance of music students totaled more than thirty during the first year. The completion of the new College Hall made it possible to assign rooms in it to the Conservatory. A year later (1887) Departments of Art and Business were opened, and the total attendance of the College rose to nearly 275. In 1888 the enrollment, again the largest in the history of the College to that date, increased to 290 in the various departments and 25 were graduated, the largest class up to this time. The attendance in the Conservatory of Music reached forty and there were corresponding gains in the College and Academy. The Academy was enlarged in its scope, and a full-time principal was chosen to administer it.

The course of study in the College was revised and enlarged, and additional appointments were made to the teaching staff. This meant an enlargement in curricular offerings but also demanded an increased budget for the College already involved in some financial embarrassment. It is indicative of the faith and vision of President Williard that these solid advances were made during a time of another financial depression. Even before the new college building was dedicated another economic crisis had arrived with the failure of several prominent financial institutions of the country in May, 1884. Again every department of life was affected and friends of the College had to curtail their expenses. The lowest point in the trough of the depression was reached in 1886, just when the new building was dedicated. There was then gradual improvement in the economic status of the country until 1890 when a change in the administration of the College occurred.

During the last years of President Williard's term of office the debt

on the College Hall had been completely liquidated and the amount of endowment was increased to a total of \$121,000. College Day was inaugurated by the Ohio Synod with great success. On this day the claims of the College were urged by the pastors of the churches of the Synod and commendable offerings were made. Attention was now directed specifically toward securing additional endowment funds. An elder of the First Reformed Church of Philadelphia contributed \$5,000. Elder A. H. Baughman of Xenia, Ohio, who had been the largest contributor to the building fund for College Hall, having given \$2,000 in addition to a large memorial window in the Chapel, endowed a professorship in the sum of \$16,000 to be known as the Baughman Professorship of Latin and Biblical Instruction, this being the largest gift the College had received from any one person up to that time. Miss Sarah A. Hivling who had earlier provided \$10,000 for establishing the Hivling Professorship now made a bequest in addition to secure books for the College Library. In her will there was a bequest of \$3,000 from Mrs. Elvira Shawhan, of Tiffin, for the benefit of the College Library, that amount to be paid at the death of her husband.

Meanwhile the alumni were making an attempt to raise funds for a professorship in *Belles-Lettres*. The endowment of this professorship was begun in 1870, but has never been completed. Instead, for some years past, the alumni have devoted their energies to raising an annual "living endowment" for the current budget and to other projects.

In all of the financing of the College, President Williard and Financial Agent Leonard were a courageous and effective team, but one which soon was destined to be separated. In 1889 Leonard died, and the following year Williard resigned.

In 1889 there began a series of events which were to be of utmost significance to the College. They had their inception in the need for expansion of the "cabinet," or museum. A collection of specimens had been assembled almost with the opening of the College. Writing in 1897 President Williard called attention to the fact that there was a room in Founders Hall, nicely and conveniently fitted up, which contained fine specimens received from friends in Utah, Colorado, and California. The Smithsonian Institution had deposited specimens collected from different parts of the world. Professor C. W. Williamson, of Wapakoneta, of the Class of 1868, had presented a considerable portion of a mastodon of full size which had been dug from low land in Auglaize County. Professors and friends had made other contributions. In his *History of Heidelberg College* President Williard urged the

friends of the College to provide additional specimens and, when College Hall was built, a room was provided to house the collection.

When an opportunity seemed open to secure a large addition to the collection, therefore, it seemed quite reasonable that it should be seized immediately. How this opportunity came about is described by one of the participants in the affair:

In the spring of 1889 someone rang the bell at the front door of the parsonage. I responded to the summons and found a stranger at the door. It was a venerable looking gentleman of whom I had never heard, and whom I had never seen. I invited him into my study and found myself in the presence of the Reverend John Kost, M.D., D.D., L.L.D.—a minister of the gospel of the Methodist Protestant Church. He had filled chairs in several medical colleges in Cincinnati and other cities; had written and published works of a high order on *Materia Medica*, the Practice of Medicine, Chemistry and Medical Jurisprudence; had helped to found their denominational college at Adrian, Mich.; had presented that institution with a very valuable museum; was at that time engaged, during the winter seasons, with the State authorities in an attempt to complete and fully establish the Florida State University, and at the same time in making a thorough geological survey of the wonderful peninsular State under the directions of the Legislature.¹

Dr. Kost was the chancellor of the University of Florida. He had made several important gifts of apparatus, libraries and museums at various places including the University of Florida, and had given Adrian College a collection of 60,000 geological specimens, one of the best in our country. He now turned toward Heidelberg, and proposed to give a similar gift.²

President Williard, as well as other friends of Heidelberg, seemed pleased at the prospect. Dr. Kost offered to donate his museum, estimated as valued at \$50,000, to Heidelberg as a memorial to his deceased son, John Kost, Jr., provided the College would so change its charter so as to become a university, enlarge its objects and purposes accordingly, and "provide a home for the museum by the erection of a suitable building." Because he believed this "forward movement" would be acceptable to the Board of Trustees, President Williard anticipated its action and used the heading "Heidelberg University," in his survey of the future prospect, as a result of the proposed gift, urging upon Heidelberg's friends the need for securing a museum building.³

The Board of Trustees, at a special meeting, September 10, 1889,

¹ Swander, John I., *Romance in Religion*, p. 141-42.

² Swander, John I., *Science Arena*, September, 1889.

³ Williard, Geo. W., D.D., L.L.D., *The Life, Character and Work of Henry Leonard*, Reformed Publishing Co., Dayton, Ohio, 1890, pp. 149-52.

after a forenoon spent in exchanging views, unanimously resolved to organize Heidelberg College as a university and a committee was appointed to take the necessary steps to do so. It was composed of President G. W. Williard, I. H. Reiter and Nelson L. Brewer, Esq. The gift of Chancellor Kost was accepted enthusiastically and a proper vote of thanks was tendered to him. A second committee was appointed, consisting of L. H. Kefauver, H. H. W. Hibschan and B. F. Myers, to secure plans and specifications for a museum building. A third committee, consisting of President G. W. Williard, J. I. Swander and John Kost was to plan to solicit funds for its erection.

To fulfill the conditions asked by Dr. Kost, the Board voted to establish a Polytechnic Department in connection with the proposed university, and by ballot unanimously elected Dr. Kost to the professorship in the Department and also to the Presidency of the Polytechnic Department.

President Williard, in his annual report to Synod, stated:

The Synod will also be pleased to learn that Rev. John Kost, L.L.D., late Chancellor of the University of Florida, but now President of the Polytechnic Institute soon to be established, and Professor of Paleontology in our College, has donated, with only a few reservations, his large and valuable Museum, estimated as worth from thirty to fifty thousand dollars, to Heidelberg College. This munificent gift was made upon the condition that the college be raised to a University, and a building be erected of sufficient dimensions to furnish a home for the museum. The Board of Trustees held a meeting on the 10th of September to consider the proposition, and after mature deliberation, concluded it would be unwise to refuse an offer which had so much promise of good in it both for the college and church, and therefore gratefully accepted it, and took the preliminary steps necessary for the establishment of a university, and the erection of a building such as would meet the necessities of the case. All this means more hard work and enlarged liberality if we would succeed in our undertaking. But coming as it did without any solicitation on our part, it seemed as if the hand of God was in it, opening the way for greater prosperity and enlargement in our educational work. To falter under such circumstances and refuse to follow the leadings of Providence would have been unwise and criminal, and would have incurred the displeasure of God. The Board therefore cherishes the hope that Synod will approve its action and give it such support as will guarantee success in premises.⁴

Synod confirmed the action of the Board of Trustees:

WHEREAS, Rev. John Kost, L.L.D., late Chancellor of the University of Florida, through the friendship and influence of Dr. Swander, author of

⁴ *Acts and Proceedings of the Ohio Synod*, Canton, Ohio, October 2-7, 1889, p. 74.

"The Reformed Church," has shown a remarkable interest in our institution at Tiffin:

Resolved, That the thanks of Synod be expressed to Dr. Swander for using his influence in behalf of Heidelberg, and to Rev. John Kost, L.L.D., for his liberal gift to the institution.

Resolved, That this Synod approve the action of the Board of Trustees in accepting the liberal offer of Dr. Kost to donate his entire museum to Heidelberg College, with a few exceptions, upon the condition that the College be raised to a university and erect a building of sufficient dimensions to mount and exhibit it and that it hereby pledges itself to aid in carrying out the conditions.⁵

During the summer the specimens for the "Swander Museum," as Dr. Kost wished it to be called, began to arrive, in quantity sufficient to fill one of the largest rooms in the new College Hall. In the shipment were a great variety of birds, ninety specimens of mammals, plaster casts of extinct and living animal forms, numerous mounted fishes from the Gulf of Mexico, an extensive collection of coral and sponges, sea-water and fresh-water shells, sea weeds, sea urchins, star-fishes, and fossils. Included, also, were representative ores and minerals. The objects were designed for use in the classroom for educational rather than merely popular display. The value of this first installment was estimated at \$5,000. The remainder of the specimens for the museum was to come after the building was completed to house them.

Steps were soon made effective to provide the building. In November a meeting of Tiffin citizens was held in the city hall in the interest of the new building at which a resolution was passed to approve measures for raising funds to secure a suitable building as, it was believed, the donation of the museum provided by Dr. Kost was "designed to advance the material, scientific and educational interests of Tiffin and the surrounding community." There followed a month later another enthusiastic meeting at which an executive committee was appointed to lead in raising the necessary fund to finance the building, a sum then estimated at \$15,000.

The Ohio Synod, having already approved the project and pledged itself to carry out the conditions under which the museum specimens were given, proposed to devote offerings given on "College Day" to this purpose.

Senator Adams, of Tiffin, introduced a bill into the Senate authorizing the conversion of the College into a university. Legislation approving the action was completed in January, 1890. After notification

⁵ *Op. cit.*, pp. 75-76.

of the action reached the College the Board of Trustees met in President Williard's reception room March 18-19 to consider further action. The revised charter, changing the institution from college to university status, had been forwarded to the Secretary of State of Ohio. In fact the charter was officially recorded by that officer in Columbus on March 20, the Board of Trustees in its action anticipating its legal filing in the state archives. At the same meeting plans for the building were adopted and it was decided that work on the building should start as soon as \$10,000 in *bona fide* subscriptions were secured. It was decided to choose a chancellor as provided in the new charter, Dr. J. Kost being duly elected to the newly created post.

The Polytechnic Department having been established and Dr. Kost elected as a chancellor, he arranged his personal affairs in Florida and Adrian and moved to Tiffin with such equipment as was needed. He opened his Department in the basement of College Hall where Professor C. Hornung acted as his assistant. Together, they carried out two aspects of work: the educational or teaching phase; and the commercial, by which models of extinct forms of life were manufactured and sold to schools as an aid in teaching geology.

To accomplish the commercial purpose a catalogue of the *American Sculpture and School Supply Company* was issued. In a seventeen-page prospectus it listed for sale anatomical preparations, statuary, plaster restorations of extinct types of life, fossils, minerals, shells, "stuffed" and embalmed animals, birds and reptiles, insects, corals, and sea productions. The catalogue announced that 1,000 objects had now been manufactured and were in stock for disposal.

The new charter, as a university, provided for changes in the organization of the institution, as shown in the copy of the official document, quoted below:⁶

WHEREAS, It is the desire of the friends and patrons of Heidelberg College, located at Tiffin, Ohio, and incorporated by the authority of the legislature of the State of Ohio on the 13th day of February, 1851, for the sole purpose of promoting education, religion and morality, and of the Reformed Church in the United States controlling said college, to enlarge its powers and purposes and increase its efficiency in accordance with Section 3762 of the Revised Statutes of the State of Ohio; therefore,

Resolved, By the Board of Trustees of said Heidelberg College, in special session assembled in the college building at Tiffin, Ohio, March 18 and 19, 1890, for such purpose and on personal notice to all the trustees of said college, that the Articles of Incorporation of Heidelberg College be amended as follows:

⁶ Copy of Charter on file at the College.

1. That the name thereof be changed to that of Heidelberg University, of Tiffin, Ohio.

2. That the said university be under the entire management and control of a Board of Regents, consisting of twenty-four members elected at the same time and for the same term as the trustees of said college are now elected by the Ohio Synod of the Reformed Church in the United States. That the trustees of said Heidelberg College now elected and acting as such be continued in office as members of such Board of Regents for the respective terms for which they were elected, and that the officers and committees of this board continue the officers and committees of the Board of Regents until the annual meeting of the board and their successors are elected and qualified, and that such Board of Regents hold their meetings at such times and place and under the same regulations as that of the Board of Trustees of said Heidelberg College.

3. That the following departments be, and they hereby are, established in said Heidelberg University:

Literary (including College and Academy)

Conservatory of Music

Business

Art

Polytechnic

And such other departments as may from time to time be established or admitted by the Board of Regents.

4. That the officers of the university shall consist of a Chancellor and a Secretary.

5. That the chancellor shall be the head of the university, preside at the general meetings of the faculties, and with the faculties of the respective departments sign the diplomas, conduct all official correspondence, and perform such other duties as usually pertain to such office.

6. That whenever any student or students shall have completed the course of study prescribed in any particular department, they shall be entitled to a diploma in such department.

7. That the faculties in each respective department shall be organized by said Board of Regents at such time and in such manner as said board may deem best, and their respective rights, powers and duties prescribed and defined by such board.

8. That the faculty of said Heidelberg College as at present constituted, and all others in the employment of said college, shall be continued under the same conditions as those which have previously existed as to salary and departments of instruction.

9. That all the property, real property and estate, and all personal property, all endowment funds and investments, promissory notes, mortgages, securities, gifts, legacies and bequests, and assets of every kind and description, rights, powers and privileges belonging to, possessed and enjoyed by, or due or coming to said Heidelberg College, and claims in its favor, be and the same are hereby assigned, transferred and vested in said Heidelberg University.

10. That all contracts, obligations, undertakings, agreements and liabilities of said Heidelberg College be assumed by said Heidelberg University.

11. That the said Heidelberg University, for the sole and only purpose of promoting the objects and purposes of said university, may acquire and hold real and personal property, in addition to the sum of \$300,000, which said Heidelberg College is now authorized to acquire and hold, the further sum of \$200,000, making in the aggregate the amount in value of \$500,000.

12. That the president and secretary of this board be, and hereby are, instructed to cause a certified copy of these amendments, with the proper certificate, under the seal of said Heidelberg College, to be filed in the office of Secretary of State of Ohio, as required by said section of said Revised Statutes.

State of Ohio, }
Seneca County, } ss.

It is hereby certified that the above and foregoing is a true and correct copy from the records of the Board of Trustees of Heidelberg College, at Tiffin, Ohio, of a special meeting of such board, held in the college building in Tiffin, Ohio, on the 18th and 19th of March, A.D. 1890, regularly called by the president of such board for the purpose of amending the Articles of Incorporation of said college so as to change its name, enlarge its purposes and object, and increase its efficiency.

That the above is a true copy of such amendment as passed by said board and spread upon its records.

That the Board of Trustees of Heidelberg College is composed of twenty-four members.

That each and all of the members of said Board of Trustees had been actually notified of the time and place of said special meeting of said board, and the object and purpose of such meeting, for more than thirty days prior to such meeting.

That more than a majority of the members of such Board of Trustees were present at such special meeting, participating in its deliberations, and voted unanimously for such amendment to such Articles of Incorporation.

In Testimony Whereof, We, Isaac H. Reiter, as president, and H. H. W. Hibshman, secretary of the said Board of Trustees of said Heidelberg College, in accordance with the action of the board, do hereby set our hands and affix the corporate seal of said Heidelberg College, at Tiffin, Ohio, this 20th day of March.

ISAAC H. REITER
H. H. W. HIBSHMAN

(Corporate Seal.)

United States of America, }
State of Ohio, } ss.
Office of the Secretary of State. }

I, Daniel J. Ryan, Secretary of State of the State of Ohio, do hereby certify that the annexed instrument is an exemplified copy, carefully compared by me with the original record now in my official custody as Secretary of State, and found to be true and correct of the amendment to the Articles of Incorporation, enlarging the purpose of "Heidelberg College" and changing its corporate name to "Heidelberg University," was filed in this office on the

28th day of March, A.D. 1890, and recorded in Volume 43, Page 212, of the Records of Incorporation.

Witness my hand and seal at Columbus, O., this 28th day of March, A.D. 1890.

DANIEL J. RYAN,
Secretary of State.

(Seal.)

The idea of a university had taken root in the thinking of the faculty at Heidelberg sometime earlier. On February 11, 1889, a committee composed of Professors A. S. Zerbe, E. J. Shives, and T. H. Sonnedecker had been appointed to draw up a graduate course which would lead to the degree of Doctor of Philosophy. At the commencement time following, graduate courses were approved by the faculty of the College in the fields of Chemistry, Geology, and Physics. In December, 1889 the report of the committee was adopted. It was planned to extend graduate courses to other departments. Four graduate degrees were to be conferred—A.M., M.S., Ph.M., and Ph.D.

A comparison of the conditions under which these degrees were to be granted with those now prevailing is interesting. It was due to European influence that graduate degrees became a part of the American college and university scene. At Heidelberg, as at most other institutions of the United States of that day, and as at some English universities even now, e.g. Oxford and Cambridge, the Master's degree was granted without a prescribed course of study, if one had graduated not fewer than three years before he made his application and paid the required fee. It was bestowed in this manner and under these conditions at Harvard until 1874; at Michigan and Princeton until 1877; at Columbia until 1880; and at Brown until 1891. The Ph.D. degree was first given at Columbia University in 1884. Princeton began to offer graduate instruction in 1877. Cornell and Johns Hopkins gave prominence to graduate work when they were chartered as institutions.

Writing in 1904, an historian in the field of Education, Edwin G. Dexter, in sketching the history of graduate study wrote: "The development of graduate instruction during the last twenty years, not only within those institutions in which it was for that time offered, but throughout our whole body of universities, has been very rapid. Many have perhaps attempted it without adequate equipment, and would better have confined their efforts to work of a less advanced character, for which they were fitted, yet the progress as a whole is healthy and most encouraging."⁷ It must be remembered that this was a day before

⁷ Dexter, Edwin Grant, *A History of Education of the United States*, Macmillan Co., 1904, p. 296.

courses were standardized and before accrediting agencies were established, and a time when each institution was governed by its own plan, often formed in imitation of others. It is not surprising, therefore, that Heidelberg should have aspired to granting graduate degrees, though later developments in education in the country were to show its utter undesirability in terms of the college's limited financial resources, its small faculty, and its inadequate equipment for advanced courses. Though the conditions for graduate work at Heidelberg at the time seem pitifully inadequate, they were quite in keeping at that period of educational development with those of other colleges. The regulations and conditions are printed below as an indication of the high aspirations of the faculty:

Aim

In order to afford opportunity for advanced study and to encourage original investigation along different lines of work, the University in compliance with requests from different quarters, has established a Post-Graduate Department. The courses of study are intended to cover more or less of the following departments of research: Speculative Philosophy, Social and Political Science, Latin and Greek Languages and Physics, which for convenience are designated respectively as A, B, C, D, E, and F. Each of these courses contains three units of study (I, II, III) extending over three years of work and arranged under principal subjects, to which the candidate will give most of his time; liberal provision is also made for subordinate, yet collateral lines of study.

Conditions of Admission

Admission to any of these courses is possible only for those who have received the degree of A.B., B.S., or Ph.B. from this University or from any Institution requiring equivalent work for graduation. The completion of one unit of any course will entitle the candidate to the corresponding Master's degree, that is to A.M., M.S., or Ph.M. A candidate for the degree of Ph.D., must pursue three consecutive units or years of study in one course or, by a special dispensation, two units of one course and one unit of any suitable course elected by him.

In rare cases, where a candidate wishing to enter for A.M. or Ph.D., was compelled for some good cause to leave college after having nearly completed a regular course, he will be allowed the option of submitting to a special examination on studies covering the deficiency, or of offering a published volume or other literary productions in evidence of his attainments. Proper credit will also be given to a teacher's State Certificate.

* * *

Plan of Study

The University does not give daily classroom instruction in these courses; its province is the systematic direction of studies by conference or cor-

respondence, and the annual or semi-annual examination of matriculates. It is assumed that candidates for one of the higher degrees are sufficiently advanced in life and in intellectual attainments to regulate their own time and habits of study. In these circumstances the University does not rigidly determine the amount of time to be expended upon a given course, or even to exact a literal compliance with each and every study enumerated in the different courses. If the candidate thoroughly masters his department and passes the successive examination, the leading conditions for a degree will be complied with. Nevertheless the texts prescribed are, except in rare instances those used in the preparation of examination papers. Any proposed substitution of studies or authors, or other departure from the scheme here laid down, must be distinctly submitted in advance.⁸

In February, 1890 the courses were officially announced and at the opening of the next academic year, Chancellor Kost and Professor A. S. Zerbe were elected as examiners for the "post-graduate" courses.

By the terms of the charter, the presidency of the College became an office subordinate to that of the chancellorship of the University. This aroused dissatisfaction. When the Board of Trustees reconvened on March 21, it received a protest against the inauguration of Chancellor-elect Kost for three reasons: first, there had been no election since the legal organization of the newly-established Board of Regents; second, the office of chancellor should be filled by a member of the Reformed Church, sought by the Church, and free from any suspicion that it was held as a reward for a donation to the institution's endowment funds; third, inauguration of Dr. Kost would result in withholding of their moral support on the part of the members of the Reformed Church.

On the day following Kost's election, a meeting of the Tiffin Citizens Committee which had been selected to solicit funds for the museum building, a committee consisting of five prominent men and women of the city, unanimously adopted a resolution expressing their regret that President Williard was not elected chancellor and voicing the opinion that funds could not be collected in Tiffin for the proposed building. They declared that their interest in collecting funds had ceased, and the committee resigned, after sending a copy of their action and resolutions to the president of the Board of Trustees.

At the Board's June meeting, an attorney-at-law, an alumnus of the College, questioned the legality of the chancellor's election. The Board refused to reconsider its action and the amendments of the Articles of Incorporation were filed in the office of the Secretary of State. The

⁸ *Department of Liberal Arts, Post Graduate Courses of Study*, First Edition, 1890.

Board heard a committee composed of twenty-eight Tiffin members of the Alumni Association who protested the inauguration of Dr. Kost. It also received President Williard's resignation as "President of Heidelberg College, now the Literary Department of Heidelberg University." They urged him to remain but he continued adamant in his decision to retire, because of the turn events had taken, whereupon his resignation was accepted reluctantly.

On June 19, 1890, Chancellor Kost was inaugurated in connection with the annual commencement exercises with appropriate ceremonies. He was now Chancellor of the University, President of the Polytechnic Department, and Professor of Paleontology.

President Williard's work as an administrative officer at Heidelberg was over. In the following October he was elected to the Professorship of Ethics and Apologetics in Ursinus College and Theological Seminary at Collegeville, Pa. and entered upon his duties there in December, where he was given a rousing welcome by the students. He continued to fill this position until June, 1893, when he retired, taking up his residence in Lancaster, Pa. After almost two years spent in retirement, although he had reached the advanced age of seventy-seven, he accepted an invitation to organize the Hivling Memorial Church in Dayton, later to be known as the Memorial Reformed Church, where he remained as pastor until his death September 17, 1900, in his eighty-third year. He was buried in Woodlawn cemetery in Dayton.

Even in the midst of administrative duties he did much literary work. He was the author of the *History of Heidelberg* (1879); *The Life and Work and Character of Henry Leonard* (1890); and *The Comparative Study of the Dominant Religions of the World* (1893). He completed the last, which he considered his best and most important work, while he was a professor at Ursinus.

In 1871 he had assisted in the preparation of the *Western Liturgy of the Reformed Church*. In 1883 he was a co-editor of *A Treasury of Family Reading*, a volume of 648 pages of religious selections, of which twenty-two were written by Dr. Williard.

These were in addition to translation of *The Commentary of Dr. Zacharias Ursinus on the Heidelberg Catechism* (1851) completed in his early years before he came to Heidelberg.

He contributed liberally to the various periodicals of the Reformed Church and he was for thirteen years editor of *The Western Missionary*.

Both his natural bent and the prestige of his position brought

him into prominence as a speaker, particularly in the churches of his denomination. Near the close of his life he wrote:

I have most probably preached in more pulpits of the Reformed Church in the United States during the fifty-four years of my ministry than any other minister of our church. I have assisted in so many church dedications, and, while connected with Heidelberg and Ursinus Colleges I went out among the churches to present the claims of both institutions to the generous support of the church and to secure students.⁹

It was his custom to preach the annual baccalaureate sermon and address the graduating class. Many of the sermons and addresses are preserved in his *History of Heidelberg College*. His granddaughter¹⁰ states that he preached one sermon on the text "Increase Our Faith" a hundred and forty-four times in the years between 1844 and 1899 in churches in many states extending from Maryland to Iowa. His sermon to the graduates include such topics as "The Guide of My Youth;" "I Have Finished My Course;" "Be Strong, and Show Thyself a Man;" "My Heart Is Fixed, O God, My Heart Is Fixed;" "Fear God, and Keep His Commandments." He was a man of strong convictions and beliefs and accordingly, was able to challenge others to large things.

He was a builder. During the two dozen years of his presidency were constructed the President's house, the Residence Hall for women, and, to crown all, College Hall, the present administration building. All were fully paid for. The campus was enlarged in area. When he resigned there was an endowment fund of \$91,000 in the hands of the College, all bearing seven per cent interest. In addition there were notes for \$35,000, scattered over the church, not yet matured, bearing six per cent. There was a considerable fund for the library. There was also a fund for beneficiary education to assist those who planned to engage in the ministry.

During his administration the curriculum was improved; departments of music, art and commerce were added; and graduate courses were planned. The faculty was enlarged in size, training, and quality, tutors no longer being employed to instruct. The attendance increased, there being 347 students listed in the College catalogue of 1890, at the close of his administration. He exploded the myth that Heidelberg College, proud of its German ancestry, was exclusively a "German school," a belief which, he believed, was "studiously and persistently circulated by strong college competitors at the time." Though the

⁹ Williard, Geo. W., *Autobiography*, privately printed, 1895.

¹⁰ Letter written to the author in 1946.

early constituency was mainly German, the College was becoming more and more cosmopolitan.

Former students describe Dr. Williard as rather short and "blocky," not very tall, but well built. He was physically vigorous and mentally a forceful speaker. When one of the male students became homesick "for his cornfields," President Williard told him to go down Greenfield Street and look at the cornfields there. An event which seniors looked forward to at graduation was when he opened his house to them for dinner during commencement week. It was said that his discipline was not very strict. He was a familiar Tiffin sight as he drove his horse and buggy to preach in the churches. In essence he was an executive rather than a profound scholar and, it was said, he often repeated his illustrations in class, time after time, no matter what the subject was. He was friendly, liked by the student body, and many were the students who received their introduction to religion, both theoretical and applied, through him.

It was to be years later when one of Heidelberg's beautiful stone buildings was named in his memory in honor of his achievements. It is particularly appropriate that a residence hall for women bears his name, since it was largely by his effort that the Boarding Hall, the first college-owned residence for young women, was secured. He had built firmly during a long administration of twenty-four years, a period of substantial progress for Heidelberg.

Chapter XII

Completing a Half Century

AFTER Dr. Williard's resignation, Chancellor Kost, at the request of the Board of Regents, assumed the duties of the presidency of the Literary Department. It was decided to leave the office vacant for a year, and the members of the faculty were asked to divide the teaching duties formerly carried by President Williard, among themselves. Chancellor Kost took over the class in Natural Theology, Professor A. S. Zerbe, Moral Philosophy and Professor M. Kleckner, Political Economy.

This was a period of many changes in the College. *The Fisherman* had only recently passed away; the President had resigned; at the same meeting Reuben Good, the last of the "first faculty" of founders, retired from his position as Professor of Natural Science. Professor E. J. Shives was elected to the new chair of Chemistry and Physics; Professor M. E. Kleckner to the chair of Geology and Biology; T. H. Son-nedecker, to the Assistant Principalship of the Academy.

The Board of Regents moved more speedily than had been expected in selecting a successor to President Williard, and at their December meeting (1890) Rev. John A. Peters, of Danville, Pennsylvania, was elected unanimously and requested to enter upon his duties a few weeks later, immediately after the holiday vacation, if possible. At the same meeting the Board accepted an oil painting of Henry Leonard, the gift of ex-President Williard. In January Dr. Peters' acceptance was announced, with the information that he planned to enter upon his duties with the Spring term in March.

Happy in their belief that the division which had occurred among the supporters and friends of the College would be reconciled when the new president arrived, the students arranged a brilliant, very encouraging and enthusiastic reception, meeting President Peters at the railroad depot with banners flying, and mottoes prominently displayed. Dr. Peters enjoyed the confidence of the Church and it seemed that the forward march of the College would be resumed.

John Abram Peters, A.M., D.D., the new president, was born in Hagerstown, Maryland, January 25, 1832, being fifty-eight when he

came to Heidelberg. His grandfather had come to the United States from the vicinity of Strassburg, Germany, and settled near Lancaster, Pennsylvania. His father married Caroline Reynolds, of Hagerstown, Maryland, of English descent, a descendant of an army officer who had served in the Continental Army of the American Revolution. In his early childhood Dr. Peters' parents moved to Lancaster, Pennsylvania, where he received his early education in the public schools. He was confirmed a member of the Reformed Church in 1850, the year Heidelberg was founded. After two years on an indenture with a mercantile firm, he entered Mercersburg Academy. The next year he was engaged as a teacher in a public school. In 1853 he entered the Preparatory Department at Lancaster and the next fall entered the Freshman Class of Franklin and Marshall College. When he was graduated in 1857 he shared with another student the highest honor of the College, the Marshall oration. Lacking funds to complete his Seminary course, he spent the next two years as principal of Irwin Academy, Irwin, Pennsylvania, and then became vice-principal of Mt. Washington Female College at Mt. Washington, Maryland, where he remained for three years, studying theology privately with the president of the College. He was licensed to preach by the Classis of Maryland in 1862 and was ordained in 1864, becoming pastor of the congregation at Mt. Pleasant, Pennsylvania, where he served until 1869.

In 1864 he married Miss Roberta George, of Lovettsville, Virginia, a former student of his whom he had met while he taught at Mt. Washington. In 1869 he accepted a pastorate at Carlisle, Pennsylvania, but he was forced to give it up at the end of a year because of a throat affliction. He assisted the Principal of the Preparatory Department of Franklin and Marshall College until the spring of 1871. After the death of his wife he became pastor of the Reformed congregation at Alexandria, Pennsylvania, and in 1878 accepted a call to the First Reformed Church, of Lancaster, Pennsylvania. While there he married his second wife, Miss Mary H. Harnish of Alexandria. After a six-year pastorate in Lancaster, he accepted the charge at Danville, Pennsylvania where he was to remain until he came to Heidelberg on March 18, 1891. He had received the A.M. degree from Franklin and Marshall College in 1862, and a D.D. from Heidelberg in 1887.

Dr. Peters was always an active participant in the national affairs of the Reformed Church. Prior to election at Heidelberg he was president of both the Potomac and the Eastern Synods. At its meeting in

Dayton (1899) while he was president of Heidelberg, he was elected president of the General Synod. He was a delegate to the Fifth General Council of the Alliance of the Reformed Churches holding the Presbyterian System in Toronto in 1892 and was chairman of the Reformed delegation at the Seventh General Council of that body in 1899.

A particular interest of his was in home missions and for a quarter of a century he was connected with the official boards of that branch of the Church's activity. He was on the Tri-Synodic Board which represented the Eastern, Potomac and Pittsburgh Synods. From 1878 to 1881 and again from 1885 to the time of his death, he was a member of the General Board of Home Missions, serving as president from 1885 to 1899, when he declined reelection.

He had a family of six sons, four by his first wife, two by his second marriage.¹

His formal reception at Heidelberg occurred on March 20, 1891. He was given an ovation in Rickly Chapel at a meeting at which Dr. Hibschan, secretary of the Board of Regents, presided. Addresses were given by Hon. Nelson L. Brewer, Dr. A. S. Zerbe, Dr. Van Horne and Dr. H. K. Shumaker. The citizens of Tiffin were represented by General W. H. Gibson.

But dissension among the alumni and citizens of Tiffin was only temporarily composed. Soon hostility arose anew. Immediately following the commencement of 1890, the opposition to Chancellor Kost's election took a new turn. The "local alumni," resident in Tiffin, circulated a petition among citizens of Tiffin and members of the Reformed Church elsewhere. A document, including more than three hundred names, was presented to Synod in October asking them to overrule the action of the Board of Regents in electing Kost Chancellor. A number of influential men from Tiffin went to Synod to present their opposing points of view in person. A petition was read from the faculty of the University requesting the Synod to take no action which would withdraw the moral support of the Ohio Synod and the Church from the University. The Synod declined to act on the matter and referred it back to the Board of Regents for such investigation and action as would, in their judgment, serve the best interests of the University and the Church.

At a special meeting of the Board of Regents called to consider the

¹ Most of these items are from a *Biographical Sketch*, prepared by Dr. Peters' son, William R. Peters.

matter a resolution was adopted in which they expressed their full confidence in Dr. Kost's integrity as a Christian gentleman and in his ability as an educator. Pleasure was expressed at the progress which had been made in the Polytechnic Department and at the creditable character of the specimens which had been placed in the museum. The Board called the attention of all persons connected with the University, whether as students, employees, officers, or professors, to the imperative need for cooperation with the Board of Regents in the interest of peace and to counteract the spirit of division which had arisen. The president of the Board presented this action in person at the chapel services held the next day.

It is often the case when heated and divisive controversy exists that issues do not down merely because a truce is suggested by the authorities. Nor did they here. On two earlier occasions Chancellor Kost, who became conscious that his position in the University was becoming untenable, wished to relinquish the several positions he held, but in each instance his resignation was refused. At the annual meeting of the Board in June 1891, he sent in his resignation for the third time. Reluctant to release him entirely, only that part of his resignation which related to the Chancellorship was accepted. He was retained as President of the Polytechnic Department, and was elected as curator of the museum. The office of Chancellor was now left vacant for a year and President Peters was authorized to supervise the various departments, to preside at the faculty meetings, and have charge of the commencement exercises.

Just prior to commencement an incident occurred which aroused much interest at the time, the story of which is still related by the "old grads." During some excavations which were being made on Liberty Street, there had been uncovered a large glacially striated stone which, it was thought, would furnish a good geological specimen for the campus. The Junior Class secured it and placed it to the north of College Hall, leaving orders with a local stone cutter to engrave the words, "Class of 1892," upon it. While the stone cutter was busily engrossed with his work, certain other students approached who represented themselves as juniors and, declaring that the inscription was wrong, ordered him to change it, substituting the word, "Prep" for "Class." This was reported to the faculty. Soon thereafter an attempt was made to shatter the stone with dynamite. A corner was blown off as the stone still reveals. While of great interest and seeming great importance at the time, the incident has long since been forgotten by

all but a few, and present generations of students are probably unaware of the reason for the defaced memorial.

During the commencement week Dr. Kost's report showed the College in excellent financial condition, all of the professors having been paid in full. A record class of thirty members was graduated. The grand total enrollment in the University had been 368 for the year.

Chief of the events was the inauguration of President Peters who took as the subject of his address, "Growth through Culture." The scholarly traits for which Dr. Peters had been known were evident to his hearers at once. In it he warned against mere change which often did not result in progress.

Growth! not mere movement. While all growth is movement, yet all movement is not growth. The terms are not synonymous. "Movement, mere movement is sporadic, individual; it starts nowhere, it goes nowhere; it has no relation to that which has preceded, nor any to that which is to come; the man of mere movement is like a wisp of straw, that is blown about by every wind of doctrine. Growth is an organic development that holds fast to the past and presses forward to the future"; . . . The history of the world is a mausoleum of movements which, in their age, had for their sole end ostensibly the welfare and elevation of the race. Their little systems had their day. . . . Their lack of elements of growth in the gradual progressive movement of humanity consigned all of them to oblivion save in the dusty tomes of the historian.²

Turning to a discussion of culture he said:

Culture, in the only correct and safe sense of the term, then, is the result of a process of discipline, mental, moral, and spiritual. . . . It is the breaking in of all our powers to the service of the will. . . . The man of culture is the man who has formed his ideals through the growth of toil and self-denial.³

He made a plea for the study of the classics of ancient literature, deploring the tendency of his day towards purely practical and elective subjects in the belief that true education comes only through unremitting toil—a Gibbon giving twenty years to the *Decline and Fall of the Roman Empire*; a Kant working half a century on metaphysics; a Sir Isaac Newton rewriting his *Chronology* seventeen times; an Adam Smith toiling ten years over *The Wealth of Nations*. He concludes on a religious note.

To follow daily in the footsteps of "The first true gentlemen that ever breathed" and to bow profoundly at the hallowed cross of Him,

² Peters, John Abram, *Baccalaureate and Other Addresses*, Edited by John B. Rust. Tiffin, Ohio, 1903, pp. 144-145.

³ *Ibid.*, pp. 153-154.

Who taught mankind
What 'tis to be a man,—to give, not take;
To serve, not rule; to nourish, not devour;
To lift, not crush; if need to die, not live—

This is to have the only culture worth having, as well as the true secret of success in life, and the certain hope of victory at last.⁴

The religious tone of this address as well as other sermons and addresses published in the memorial volume in his honor show that he was to continue to guard the tradition of Heidelberg as it was published in its catalogue, from which the theme of the address was in part taken: "The education at which this institution aims is that of the whole man, and the Christian scholar is its true ideal."

President Peters was a great scholar and so recognized. His inaugural address bore evidence of this fact. Soon after he gave one of the addresses before the Parliament of Religions at the Columbian Exposition at Chicago.

It was decided to go forward with a modified plan for the museum building which would include a gymnasium as well. Dr. J. I. Swander paid for the architect's plans and pledged \$1,000 in addition. The students helped. The Y.M.C.A. through its sixty members pledged another \$1,000. By June, 1892 building plans were completed and sufficient funds had been collected to warrant a beginning on construction.

The brick building was in the Renaissance style of architecture and when it was built, it was said that it "was equal to any in the State of Ohio, and superior to any in the Reformed Church in the United States." It was 97 by 80 feet in its extreme dimensions, about one-third of the floor area of which was used for the gymnasium. The latter had a running track on the balcony, baths, dressing rooms, cloak rooms, and a good playing floor. At the northwest corner there was a tower which contained a *papier-mâché* model of the city of Jerusalem. The estimated cost of the building was \$11,350.04, but it finally totaled \$13,000. It was completed in December, 1893, with a debt of \$6,729.25 resting on it. It was immediately opened for use without a formal dedication. The faculty had given permission to the Senior Class to take charge of the cornerstone laying at commencement in 1893, but their plans could not be carried out because the cornerstone did not arrive in time.

A member of the Board of Regents, Elder George F. Bareis, financed the purchase of proper apparatus such as Indian clubs, dumbbells, wands, mattresses, a vaulting horse, climbing ropes, a rope ladder,

⁴ *Ibid.*, p. 162.

punch bag, a vaulting bar, parallel bars, flying rings and climbing poles. He also furnished shower baths and lockers. The building, which had been standing practically useless, due to lack of equipment, was now fully provided with what was necessary to meet the best standards of the day in physical education.

The prospect of a new building and then its completion gave emphasis to the old Greek notion of physical education, "A sound mind in a sound body." The Heidelberg Athletic Association, as an organization, was formally approved by vote of the faculty October 19, 1892. At first fear was expressed by the faculty that the new organization might interfere with the more informal play and exercise of the students. In the action it was specifically stated that students who wished could play any game independently of the Athletic Association, which was concerned principally with football. No games were allowed out of the city without specific advance permission of the faculty. Continual reference to the football team and the new athletic program in the college paper and the city newspapers indicated the great interest which students had in the game which had already been played for some years in other colleges.

The first intercollegiate football game ever played in the United States was an event of Saturday, November 6, 1869, between Princeton and Rutgers College at New Brunswick, New Jersey. There were no accepted rules. And so, after the Princeton team arrived in New Brunswick in the morning, they were shown the sights of the town, while the two captains of the teams met to work out a set of rules for the contest. There were twenty-five men on each team. After lunch the teams met on a field outside of New Brunswick, laid aside their coats, hats, and neckties, each Rutgers man tying a band of scarlet around his head to distinguish him from the other team. As the rules were set up, each goal counted one point. Rutgers won by a score of six to four. After the game the teams cheered each other, and the Rutgers men entertained the members of the Princeton team at dinner.

By the time Heidelberg began to play the game, the number of men on each team had been reduced to eleven, and according to the college paper of the day, they were outfitted with uniforms which, though distinctive, were different in style and less protective than at the present day. The first intercollegiate game played by Heidelberg, the first football game ever played in Tiffin, was with Findlay College as an opponent on November 15, 1892. It was played on the old fair grounds near the College and resulted in a 20 to 0 victory for Heidelberg. The 300 people who braved the snow and cold to cheer the local team saw

thrilling plays and football was off to a good start. An equal number of spectators saw Heidelberg suffer her first defeat in a game with the Mansfield Athletic Association a few weeks later. The score was 10 to 6.

The intercollegiate contests followed the same general pattern as had prevailed at the Rutgers-Princeton game: first the game, then entertainment of the players of the two opposing teams at a banquet arranged for them. Though Heidelberg had had no intercollegiate athletics up to this time, enthusiasm for athletics now ran high, and a college baseball team was organized. Soon each college class had a football team. The students organized a bicycle club and a tennis club.

Intercollegiate athletics were still on trial in Ohio. From the beginning there were criticisms and the colleges united in limiting the evils which crept in. At its 1893 meeting the Ohio College Association urged reforms in football to make it less rough and went on record as favoring suppression of the game unless it were reformed. There was also protest against the great expense of maintaining the teams. The Association opposed the professionalization of the game and recommended that each college should consider the propriety of suppressing it. Probably because of this general feeling, the Board of Regents, at its June, 1894 meeting, banned intercollegiate athletic sports at Heidelberg as "detrimental to students." But this action was rescinded soon thereafter and the game was officially reinstated.

All students in the University and the two upper classes in the Academy were required to engage in regular gymnasium exercises. A football coach was appointed to serve for several weeks prior to the opening of the football season, and a "training table," instituted for the athletes. Professor John E. Schmidlin was appointed Director of the Gymnasium, beginning his duties in January, 1895.

The museum exhibits were moved into the new building during the holidays in December, 1893, and the specimens arranged. The mounted specimens already there were rearranged and additions placed by Professor Cross who was now in active charge. Friends of the University contributed additional specimens. After many years when the building was needed for other purposes, they were transferred to a room of the Science hall, where they are still preserved and used in science instruction.

Again, in 1893, one of the periodic economic depressions struck the country and again, as in 1857, 1873, 1884, and 1892, the finances of the University were seriously affected. To pay the remainder of the cost of the museum and gymnasium, recourse was had to borrowing from the endowment fund of the College. President Peters' entire administration

was to be a period of financial stress and strain.

The panic of 1893 struck suddenly, and prosperity was soon replaced by austerity. By December all phases of American life had been affected. Bond holders became frightened. New railway construction ceased and those already built were forced into receiverships (1896). The distressed populace was forced to "sit it out" at home. The number of commercial failures increased. There was general unemployment, and many persons lacked the necessities of life, being kept from starvation by the efforts of organized charity. By 1894 want and distress had become general and this condition led to violent labor strikes and riots. There was no longer "free land" for homesteaders as this had been in large measure occupied. Coxey's army of unemployed marched on Washington. The serious and violent Pullman strike in Chicago dramatized the general unrest. A great poverty and depression had come upon the Western mining regions and upon the agricultural regions of the West and South. To add to other troubles the corn crop failed, the European demand for wheat fell off, and it was sacrificed on farms of the West at the low price of fifty cents a bushel. Drought swept the Western plains clean of their golden harvests. Farmers in the districts most seriously stricken could not so much as buy clothes for their backs, and went clad in the sacks in which they would have put their grain, had they had any, their feet wrapped about with pieces of coarse sacking for lack of shoes.⁵

Government revenues declined until the expenditures exceeded the receipts. The "money question" became dominant in peoples' minds. It was feared the silver movement would be successful, resulting in "cheap money." When the Tariff Act of 1894 was passed it unsettled industry and commerce still further.

By 1896 prices of agricultural products were so low that universal bankruptcy seemed imminent for the farmers. By March, 1897 conditions bettered, an upturn came, and the outbreak of the Spanish-American war brought back a measure of prosperity, although now the country's interest shifted to affairs of war, and its educational institutions, including Heidelberg, suffered almost as much as from the depression.

The State of Ohio was deeply affected. Strikes, lynchings, and riots were symptoms of the great unrest. There was a general strike of coal miners. The militia was called out to maintain order in the face of mass unemployment which, by 1895, had become so serious that state au-

⁵ Wilson, Woodrow, *A History of the American People*. Vol. V, Harper and Brothers, 1903, pp. 235-236.

thorities were impelled to lend a hand in caring for the needy, the destitute and the suffering. The financial situation was made worse by violent storms, floods, crop failures, and forest and prairie fires.

How seriously Heidelberg was affected is shown by the records in the Minutes of the Board of Regents and the comments of the chancellor and president. Frequent phrases quoted from the official records are the "general wail of 'hard times'," "general money pressure," "great financial stress," "the financial depression that has come on industry," "in spite of hard times," and "hard times retarded the collection of money."

In 1899 the condition of the College seemed particularly critical. In addition to the funds which were available to pay current expenses from the regular income it was necessary to supplement these by borrowing from the endowment funds. Deficits had been incurred every year since 1891 and during the period \$36,000 had been borrowed from the endowment funds. Average expenses for the year reached about \$12,500 while receipts were only approximately \$8,500, two-thirds of what was needed. Synod became alarmed at the outlook and directed that no further borrowings should be made from endowment funds to pay current expenses. Synod also urged that steps be taken to replace the amounts already borrowed. In desperation agitation arose calling on the Ohio Legislature to pass a law requiring an annual expenditure of \$15,000 as the minimum necessary to maintain a college, but this was to fail, because all felt the straitened circumstances.

By 1900 the Chancellor's report showed that many of the College's notes were invalid because the statutory limitation on them had expired. Some donors had died insolvent. Some notes, improperly drawn, were defective even when they were given. Noncollectible principal and interest totaled more than \$20,000. Technically, through not actually, it was about \$23,000. Tiffin banks declined to make loans to the College except on the personal liability of individuals who signed the notes.

To this was added the need for more and more money when the College was advanced to the status of a University. Courses and offerings had been expanded considerably. Some of the departments which were added when the University was organized were not self-sustaining, as they were conducted at considerable expense. The teaching staff had been increased, and special teachers were employed. The College, meeting intense competition with its rivals, was threatened with loss of position and influence, with consequent limitation of its usefulness, if it retrenched; it was faced with financial disaster

if it expanded. Gifts now came in a trickle rather than a stream. Financial reports to Synod indicated that special gifts were now small in amount and few in number.

In the dire necessity it was proposed that a *One Hundred Thousand Semi-Centennial Endowment Fund* be raised.⁶ An appeal was made for large gifts. However, the strife engendered by the resignation of President Williard and the change of administrations, the general economic distress, the College's unwise financial policy of "living beyond its means,"—all these made it impossible for the movement to succeed, even though it had the hearty approval of Synod. It was not until the next administration took office that the College's financial affairs could again be placed on a secure basis.

Another serious condition arose. The College had always had a reputation as a democratic institution. Students had come from the middle and poorer classes, seldom from the richer. Now (1892) a movement arose which, in the opinion of the faculty, would ultimately destroy this spirit. A group of the men students began to plan secretly to organize chapters of nationally recognized social fraternities on the campus. These were vigorously opposed by the faculty because in their judgment "such societies as fraternities tend to weaken discipline and are prejudicial to the interest of the students." To organize such groups was in direct violation of the Constitution of the University. The faculty had explicitly forbidden them to organize, and so it became a matter of "law and order," when students defiantly refused to accept the advice of the faculty and abandon them. The students who initiated the movement were asked to sign a pledge promising to abandon their efforts to organize a chapter, on pain of withdrawal from the University either voluntarily or "by request." This the students refused to do. As a result twenty-nine students registered at other colleges and were lost to the University. So discipline was maintained by the faculty in which they were unanimously supported by the Board of Regents and by the Ohio Synod. The latter expressed their complete confidence in Chancellor Peters and the faculty and their position and declared that "law and order were vindicated to the universal satisfaction of the Church and friends of the University." Never again was there a serious attempt to bring secret social fraternities and sororities to the campus.

A prime achievement of President Peters' administration was the advance in standards of scholarship. This was an accomplishment, not so spectacular but just as important, even more important, than raising money. This was before the day of Carnegie units, credit hours, and

⁶ *Minutes of the Board of Regents*, 1895.

other "standard" means of exchange of credit between institutions had devised. Recitations which formerly had met in half-hour sessions were lengthened to a full hour. In 1893 a fourth curriculum, a Philosophical Course, as it was designated, was added to the previous three curriculums: Classical, Scientific and Literary. Up to this time, the Scientific Course, including the Preparatory studies preliminary to it, required one to two years less study than the Classical demanded. This was now made equal in length to the Classical Course. The Literary Course was planned to present a "very full and complete list of studies for young women who desire a liberal culture and yet do not wish to take the entire Classical or Scientific Course." It placed its emphasis on music and related subjects. With these changes there were four courses, at the close of Peters' incumbency as president, each requiring four years to complete. Entrance qualifications were made higher, the curriculum enlarged and strengthened year by year. The "group plan" of curriculum organization was adopted in 1895. As a result of the emphasis on "free electives" at Harvard under President Eliot's leadership, many colleges and universities had changed suddenly from a curriculum entirely prescribed to one almost entirely elective. The "free election" plan was never adopted at Heidelberg, though some electives were allowed in the senior year. Under the group plan all courses were specified and required during the first two years. With the beginning of the junior year the student was allowed to choose his subjects of study from twelve groups, and so was offered a wide range of selection in accordance with his own needs and interest. Within each group certain free electives were allowed. Beginning with 1892 a three-year course in the Academy was required for entrance to each one of the four college courses.

Evidence of Heidelberg's scholastic standing was indicated by her admission to membership in the Ohio College Association at the Twenty-fifth annual meeting of that body in Delaware, December 26-28, 1893. Of the thirty-three colleges and universities in Ohio at the time, only nineteen held memberships in the group which included, in addition to the college members, the Governor of Ohio, the Commissioner of Common Schools and the President of the Ohio State Teachers Association. The "standing" of the College academically was the only condition for admission to the Association. President Peters represented Heidelberg at the meeting in person. Heidelberg's admission was by unanimous vote of the Association. "Not a word of objection was raised; the vote for admission was unanimous; there seemed to be a tacit feeling that the step had been too long delayed; and gratification

was pronounced that the membership had, at length, been effected.”⁷

It was in 1893 that the College organized the first summer school, a session designed primarily to prepare teachers for service in the elementary schools. Annual sessions continued until the outbreak of the First World War, when they were discontinued, although some professors conducted small classes or taught private lessons during the vacation months. It was not until the opening of the Second World War that summer sessions were resumed, then primarily for ministerial students and others who were required to follow an accelerated program of studies as a condition of deferment from military service. They have continued to the present time.

In 1895 a “Normal Department,” planned to prepare elementary teachers, was made a part of the Academy. In the report to Synod, in that year, it was stated “This is in line with that of many other institutions, the recommendation of the Ohio College Association and the State Board of School Examiners of common schools.” This action was necessary for the colleges in view of the development of strong private normal schools in Ohio in some of which hundreds, or even thousands, of students were enrolled. In 1898 the name was changed to the Department of Pedagogy. A full three-year course was offered, after the student had done an amount of work equivalent to the junior year of the College Preparatory Course.

In the same year a School of Oratory was established as a separate department of the University.

Graduate courses were continued. Two types of Master’s degrees were conferred: the Master’s degree *in cursu* upon graduates who for at least three years after graduation engaged in literary or scientific pursuits and who maintained good moral characters; and the Master’s degree *in residence*. There were “non-resident” courses for the advanced degrees, A.M. (Master of Arts), Ph.M. (Master of Philosophy), M.S. (Master of Science), M.L. (Master of Letters), Ph.D. (Doctor of Philosophy), D.Sc. (Doctor of Science), and D.Lit. (Doctor of Letters).

In the curriculum stress was placed upon religious subjects for all students. The study of the English Bible was required throughout the four years making it possible to cover the whole. The Synod, in giving its commendation to the new curricula, selected this item for special mention. *Ethics and Evidences of Christianity* was required of all seniors in all courses.

For several years there were negotiations with Toledo Medical Col-

⁷ Editorial in the *Heidelberg Argus*, February, 1894.

lege looking toward making that school a new department at Heidelberg, but that project initiated by the Toledo school was finally abandoned. When the university form of organization was undertaken the departments of the College became schools—of Music, Oratory, Commerce, Art, and Pedagogy.

By a consolidation of the libraries of the several literary societies, the College, and the Seminary, into a single library, facilities for better scholarship were provided. From the earliest days the literary societies, especially the Excelsior and Heidelberg, had maintained their own libraries, for the use of their own members, there being then no general College library. The Theological Seminary had its own separate library which was made available to all students, College or Seminary. Now (1891-2) there was a unified library, having a total of 10,000 volumes, which became more useful after it was catalogued the next year, according to the Dewey Decimal System of Classification, a work performed by A. C. Shuman, the librarian.

The ever-present need for additional funds to support the larger program received attention. At its fall meeting, 1895, the Ohio Synod approved a movement to raise \$100,000 in endowment and proposed a plan to secure that amount, at the same time pledging themselves in support and patronage of the College.⁸

There were several important administrative changes during Dr. Peters' presidency. The chancellorship, held by Dr. Kost until 1892, was filled by the election of President Peters to the post of acting chancellor, a position he was to fill during the years 1892-1894 and again during 1899-1900. L. H. Kefauver had been Chancellor from 1894 to 1898, and Sebastian G. Goss from February 3, 1900 to 1902. When Charles E. Miller became president, he was elected Acting Chancellor, a position he retained until Heidelberg surrendered its university charter and returned to college status in 1926, when the office was abolished.

President Peters was in office during the incumbency of three presidents of the Board of Regents. Dr. I. H. Reiter, who was a member of the Board of Trustees from 1860, had been President of the Board from 1880 until his death in 1895. He had been a pillar of strength during portions of both the Williard and Peters administrations and his prominence in the Church wielded strong influence on the policies of the College and enlisted active financial support for it. He had been literary editor of "The Heidelberg Teacher and Instructor," editor of "The Christian World," and from the year 1863 was Stated Clerk of

⁸ The *Heidelberg Argus*, October, 1895, "Town and University."

the General Synod, the highest organizational body of the Reformed Church. He was also a member of the Board of Trustees of Heidelberg Theological Seminary. He was recognized in the Church by Heidelberg College which conferred the honorary degree, A.M., on him and by Ursinus College which honored him with the degree of D.D.

Hon. John H. Ridgely, whose term as president of the Board followed, acted in this capacity until his death, January 24, 1899. A veteran of the Civil War, he graduated at Heidelberg in 1867. He was admitted to the bar in Cumberland, Maryland, and entered the practice of law in Tiffin. For six years he was Judge of the Court of Common Pleas in Seneca County. He had been on the Executive Board of the College and was prominent in the affairs of the city of Tiffin.

Another prominent layman and elder, George F. Bareis, was chosen President of the Board of Regents in 1899, and continued to serve in this capacity until 1932, thirty-three years later. His was the longest period of service on the Board of all presidents of the Boards of Regents, and Trustees, covering a third of the College's first century.

Bareis, a native of Fairfield County, Ohio, was born July 23, 1852. He came with his family to live in Canal Winchester, when he was a mere boy. He chose business as a vocation, operating a successful lumber business in that village for almost half a century. Though he was a proprietor of sizeable business interests, he never failed in his community, state and religious obligations. He served on the village council and school board of Canal Winchester and as a citizen was prominent in war assistance, the community chest and other civic matters. He was author of "The History of Madison Township." In 1888 he became interested in the Ohio State Archaeological and Historical Society, soon thereafter a life member, and was elected a trustee in 1891. For a period of thirty years he was its first vice-president.

For thirty years he was efficient and devoted superintendent of David's Reformed Sunday School and was an elder in his home church. Nor did he fail to engage in the larger activities of his denomination. For a long period he was a member of the national Board of Foreign Missions of the Reformed Church. For thirty-five years he was a member of the Board of Directors of the Ohio Council of Religious Education (earlier the State Sunday School Association).

He was an unusual layman of great enthusiasm and devotion. He was President of the Board during the greater part of Dr. Miller's presidency. The two formed an excellent working team during the period which witnessed Heidelberg's greatest growth. Bareis passed away January 7, 1932, to be succeeded in June by Otto Schmidt, a leading

contractor of Chicago, who had contributed generously to Heidelberg's expansion.

June, 1900, was to mark the close of a half century of Heidelberg history. An elaborate semi-centennial program was arranged. President Peters used the text "Behold, the Man" for his baccalaureate sermon. The literary societies prepared a special program. At the citizens' Semi-Centennial Celebration Hon. Warren P. Noble recounted his recollections in "Reminiscences of a Half Century." There was an exhibit of old textbooks, old apparatus, historic objects, the names and portraits of former college instructors, the founders and old students. Supt. Charles Hauptert, Ph.D. '80, of the Wooster schools, at the time president of the Ohio State Teachers Association, gave the address to the graduating class. A. C. Shuman, secretary of the committee on arrangements, read the Semi-Centennial Ode.

Large throngs of alumni and citizens of Tiffin attended the exercises. During the progress of the celebration addresses were delivered by W. H. Dore, F. A. Mabery, George F. Bareis and Mrs. S. B. Sneath. Mr. Bareis's subject was "Greater Heidelberg." High hopes were expressed for Heidelberg's further material advance.

To implement the envisioned advance a Heidelberg Day was instituted in the Sunday Schools of the Ohio Synod. In an extended sketch of Heidelberg's history, written by President Peters for the *Aurora*,^{*} he challenged her constituency to provide additional endowment to make a "greater Heidelberg," envisioned by Mr. Bareis, possible. The phrase was to be repeated often during the succeeding administration when it was largely achieved.

President Peters was not to see the fruition of his dreams, as he passed away a little more than a year later. On September 19, 1901, memorial services were held at the Seneca County Court House in Tiffin in honor of President McKinley, who had been assassinated. President Peters participated and sat on the platform for two hours throughout the exercises. He contracted a severe cold, developed pneumonia, and died September 28, 1901. His body lay in state in Rickly Chapel and after appropriate services were conducted his remains were taken to Lancaster, Pennsylvania, where further services were held in the First Reformed Church, of which he had been pastor, and his body buried in Lancaster Cemetery.

He was president for a relatively short period. He had served well. Perhaps no better evaluation of the life and work of President Peters

^{*} *The Aurora*, Volume VIII, June, 1900.

has been given than the tribute which was paid to him by a faculty committee who prepared a memorial volume of his addresses:

Those who knew Dr. Peters best, as a minister, student, teacher and friend, never ceased to admire and esteem him. His fine scholarly attainments commanded constant wonder, and his lofty moral and spiritual ideals, as the inner environment of his personality, inspired growing confidence and affection. Earlier in life, when yet quite a young man, before he became a pastor, and before he assumed the Presidency of Heidelberg University, he engaged for a number of years in teaching, and thus brought to his later office, as the head of a prominent Christian denominational school, a ripe experience seldom possessed by any one at the beginning of such a career. Familiar by patient and careful research with the history of educational ideals and methods, Doctor Peters wrought out a theory of education for his own guidance as a teacher, and reached mature convictions concerning the true province of the college president, which do not altogether agree with the dominant present-day view and practice. He maintained the older and less popular traditional view that a college president should primarily be a well-equipped teacher intellectually, and in his own life an exemplar of the highest Christian ethical training and faith. He held that the practical side of the office ought not to be neglected, that it is necessary to devote a great deal of attention thereto, but that it should everywhere be regarded as secondary to what he conceived to be the crowning purpose of education, namely, character building. More distinctively Christian than Herbart in his theory of education, he supplemented the Herbartian principle with and perfected it by the spirit and aims of Christianity, so that in his view it is the mission of education to rear and train enlightened followers of the Christ, not only for the development of enlightened states and nations, but also to help men to learn, as Canon Farrar says, "to see and know God *here* and glorify Him in heaven hereafter." Though deprecating the present-day tendency to extreme subjectivism in religion and worship, he also avoided the other equally unhappy extreme, thus ever seeking to preserve the golden mean in matters of faith as well as in the realm of philosophy and education. Doctor Peters displayed an abiding interest in the welfare of the students placed under the care of the Faculty of the University. He was, it is true, a strict disciplinarian, but he governed firmly in order that the young people in the school, by reason of their successes and triumphs later on in life, might ever after feel thankful for the guidance they received at college in the proper training of the Will, in well-balanced proportion with the unfolding of the other powers of the soul. All earnest students who belonged to his classes in ethics and philosophy, speak with warmth of heart amounting almost to enthusiasm, of those helpful hours of instruction. They have good reason to revere the memory of such a teacher!¹⁰

¹⁰ Peters, John Abram, *Baccalaureate and Other Addresses*, Edited by John B. Rust. Tiffin, Ohio, 1903, pp. VI-VII.

Chapter XIII

“Sweet Alma Home”

(SIGNS AND SYMBOLS)

SIGNIFICANTLY, it was while Peters was president that the primary and most vital symbols of the College had their origin. Sentiments must have focal points to which they may be attached. Loyalties of alumni, students, and friends are expressed in terms of symbols—the college yells, its songs, its colors, its pennants. Though perhaps of minor importance when they are considered as things apart, abstractly, it is these things which provide the common attachments and interests to which the constituency rallies. Sneer at them as the uninitiated sometimes do, traditions are the life blood of an institution. “Every tradition grows ever more venerable. . . . The reverence due to it increases from generation to generation.”

It is interesting to recall some of the origins at Heidelberg because they reflect the thinking of both students and faculty. For example, it was by the initiative of the faculty that the college colors were chosen. It was students who composed the college yell, devised the college pennant, and wrote the *Alma Mater* song. A student, Catherine F. Morneweck (Mrs. Kruger) '31, a former student secretary in the author's office, wrote the Victory song. But, however originated, they are now the symbols of a common loyalty of students, faculty, alumni, churches, and other friends.

Many alumni and friends have speculated on the reason for choosing the present Heidelberg colors. In the early days there were no official colors. The first of which there is a record appeared on the official diplomas in the eighties, although there may have been others earlier. They were peacock blue and old gold. In 1892 a university button was prepared—an emblem oblong in shape with a shield-like pattern in these colors of the University, with the single word, “Heidelberg,” in silver against a background of the college colors. The University faculty voted to change “the colors of the University to black, orange, and red, the Reformation colors,” and on October 18, 1893, this action was made official by the Executive Committee of the University.¹ They

¹ *Minutes of Executive Committee of the Board of Regents of the University*, October 18, 1893.

have been used continuously since. The most prominent historian of the Reformed Church in the United States is probably Dr. James I. Good. He, as chairman of a committee on colors of the Church, reported to Synod the origin of the present colors. He said: "The present colors, red, orange and black, were the happy suggestion of Rev. Rufus W. Miller, D.D. at the time of the organization of the Brotherhood of Andrew and Philip, about 1888. At that time the German and Dutch Reformed were together in the organization of that Brotherhood. He sought for colors that would be fit symbols for both churches and took the black and red from the German flag for the German Reformed and the orange for the Dutch Reformed. The rapidity with which these colors gained popularity proved that there was a desire on the part of our Church for something of the kind." This was five years before the colors were adopted at Heidelberg. Apparently the colors were not adopted as the official church colors until a third of a century later.²

Doubt arose in some minds as to whether the colors represented the origin and history of the Reformed Church. In a committee report (1911) Good criticized the present colors as not truly representative of the Church:

The difficulty with the present colors is that they were put together without much reference to their significance, especially as far as the German Reformed were concerned. The black and the red were taken from the German flag. The German flag is made up of black and white, which were the colors of Prussia; and when Prussia became the head of Germany, she simply added the red. Where she got it from is not known, perhaps from Hesse. But Prussia, though her ruling family was Reformed, was mainly Lutheran in her population, so that the black would not be especially significant of the Reformed. And the red, if taken from Hesse, would not be significant to us, as Hesse included large sections of Lutherans, as in Hesse Darmstadt.

We feel that the colors of our Church should be sought elsewhere, at the centers of the Reformed Church. Of these there were two, Zurich and Heidelberg, and perhaps also the colors of Switzerland, whose Protestants are virtually all Reformed.

The colors of these Reformed centers are as follows: The colors of Zurich are blue and white; the colors of the Palatinate are also blue and white, of which also the color of the lion was yellow. The colors of Switzerland are red and white, her flag being a white cross in a red field. There is, however, another source of colors, namely, from Zwingli. The colors of the Zwingli family were black and old gold. Such are the historic colors connected with our Church.

Again, the colors at present in use in our Church are not only not historical, but they are no longer distinctive. They have become the colors

² *Minutes of the General Synod of the Reformed Church in the United States*, 1911, pp. 426-9.

of other organizations and institutions. Several colleges have appropriated them. We believe, however, that the colors of our Church should be distinctive and therefore suggest that the General Synod take measures to have suitable colors selected as the official colors of our Church.

If the General Synod desires new colors that are historical, we would suggest some combination of the colors of Zwingli, Zurich, Switzerland and the Palatinate. We would suggest two combinations: black, old gold or yellow, and blue; or, red, old gold or yellow, and blue. In the first (black and old gold), the coat of arms of Zwingli are made the basis, with the blue of Zurich and the Palatinate added. In the second, the red would represent Switzerland, the old gold would represent Zwingli, as one of his colors, and also the color of the Palatinate lion, and the blue would represent Zurich and the Palatinate.³

No action was taken immediately by the General Synod but three years later (1914) its committee's report advocated the adoption of the colors, red, orange and black, which the Synod made official:

Your committee, however, feels that owing to the continued delay in this report from General Synod to General Synod, the present colors in use in our Church, black, orange and red, have become so commonly used in our Church that they had better remain. But as these colors have no specific historical reference to our branch of the Reformed Church—they are merely general colors of Reformed countries and taken from their flags, the black referring to Germany, the red to Switzerland, and the orange to Holland, that there be an addition made wherever our specific Reformed consciousness is to be emphasized. The specific Reformed colors of our Church are the colors of the Palatinate and Zurich, the two places from which our Church sprang, and the colors of these two happen to be the same, namely *blue* and *white*. We would therefore suggest that where our specific Reformed is to be emphasized, the blue and white be added. But not added, as new long bands alongside of the three colors already used, as that would give too many colors, but added as occasional loops around the three bands of colors or as rosettes or bows, etc. In this way both the general and the specific historical colors of our Church will be shown.⁴

Heidelberg was only one of the several colleges which had "appropriated" the colors at an early date. There have been several other symbolic interpretations of the colors, one of which refers to the Reformation in Switzerland. Black and orange (or old gold) are the colors in the Zwingli coat of arms. Red is the color of the Reformer's native country, Switzerland, and symbolizes consecration, devotion and bravery. Black symbolizes the mourning and suffering for the dark days of martyrdom, while orange represents the golden rays of the "Son of Righteousness." Whatever the figurative interpretation, the colors

³ *Op. cit.*

⁴ *Acts and Proceedings of General Synod of the Reformed Church of the United States*, May, 1914, p. 93.

now used are a combination of elements which, taken together, represent the historic origins of the Reformed Church.

A few years after Heidelberg's present colors were adopted officially, they were used (1897) as the colors of the University pennant which was designed by the Class of 1899, the three colors being used with the letters "H. U." superimposed in the center. This design was submitted to a mass meeting of the student body, and the pennant was adopted formally as the banner of the University, to be displayed on public occasions.⁵

Soon after the colors were adopted, two publications which were to become a tradition at Heidelberg first saw the light of day: the *Aurora* and the *Kilikilik*. The first issue of the former was published by the Junior Class in May, 1893. Significantly, it was dedicated to the girls of the University. Peacock blue and old gold were still the colors. The editor-in-chief was N. A. Loucks.

From the first days there were college papers representing Heidelberg College, the very first published by the literary societies. The *Heidelberg Journal* was edited and published by the printers, E. R. Good and Brother. This was succeeded by the *Heidelberg Argus*, issued by the same publishers. In May, 1893, the faculty gave over the control of the *Heidelberg Argus* to an editorial board of six student members representing the three literary societies then operating, Excelsior, Heidelberg and Hesperian, each represented by two members, the board to select their own editor-in-chief. It was the plan to make this "the literary exponent of the institution in the highest and best sense of the term." The next year the Irving Society was given representation by two members. The feeling was growing that the paper ought to be more representative of the entire student body and of collegiate circles in general. On the recommendation of the faculty, the three literary societies had relinquished their claims to the paper. The former arrangement had not been satisfactory to the students, and they had made a request to the faculty to allow the literary societies to publish a college paper under their own supervision and management. In September, 1894, Volume I, No. 1, of the new publication appeared. It was the *Kilikilik*. Why the name KILIKILIK? In the May, 1893, *Aurora* the official college yell appeared in print for the first time. It was:

Killi-kilick! Rah! Rah!
Zit, Zat, Ha! Ha!
Yai Hoo! Bam Zool
Heidelberg!

⁵ *The Heidelberg Argus*, "Town and University," October, 1897.

In a personal letter to the author, Dr. Casselman wrote:

I have been credited as the author of the yell; but if I remember correctly there was a committee of four appointed, one from each class, of which I was a member. I rather think N. A. Loucks, '94 and myself, '95 called and appointed the committee which formulated the yell. Later I was responsible for the present form of the yell, KILIKILIK. I was the founder and promoter of the student paper, the *Kilikilik*, and that name solidified the spelling of the yell. I was attracted to it because it could be spelled forward or backwards—a very desirable accomplishment on occasion in my student days.⁶

With slight change it still remains as the official yell of the College.

The editors of the new newspaper were: A. V. Casselman, '95, Excelsior, Editor-in-chief; H. S. N. Reichard, '96, Heidelberg, Associate Editor; Florence Arnold, '97, Hesperian, Associate Editor; and A. C. Shuman, '92, Alumni Editor. It was to be published each month during the academic year. At its masthead was the now familiar motto, "Religion and Education Are the Safeguards of Our Nation," which was frescoed above the platform of Rickly Chapel. An editorial in the *Kilikilik's* first issue summarizes the history of the movement to found it, and presents the hopes and aspirations of the staff:

For the last two years there has been a single thought predominating at times in the minds of all students. There seemed to have been everywhere a general impression that the students of Heidelberg should be represented by a thoroughly *student* paper. Year before last an effort was made to have a share in the management of the *Argus*. An agreement was made which, after a year's trial, proved very unsatisfactory and was abandoned. An effort to make some definite plans for the publication of a paper by the students was again put in motion last spring but was suppressed by the stringency of the rules then existing, governing the disposition of matter. Happily, these objects have been removed and the *Kilikilik* appears as a result. The editors are representative members of the three literary societies of the college and the paper is published by them in the name of the societies, devoting it to the interests of Heidelberg and to the establishment of a higher standard of culture among her students.

Since now, in the appearance of the *Kilikilik*, we behold the realization of our fondly cherished hopes and, rejoicing in the fact that we have a paper, in deed and in truth, controlled by the students, it should be steadily borne in mind that the future of this paper will be what the students make it. Before the next issue an agreement will no doubt have been entered into by the societies by which the *Kilikilik* will become a permanent feature of the literary workings of the societies and its future carefully provided for. To do this requires the hearty co-operation of every student. The faculty have shown their willingness to foster it and have given us encouragement

⁶ Casselman, A. V., *Letter to the author, dated December 5, 1947.*

by the very lenient terms under which we are allowed the privilege of publishing a journal.⁷

The *Kilikilik* has now passed through a history of more than a half-century, first as a monthly, then as a bi-weekly, finally, since 1914, as a weekly. Glenn H. Patterson '14, and the author of this volume as a committee recommended weekly publication to the Faculty. Patterson, now of Detroit, Michigan, was its first Editor as a weekly, succeeding the author as Editor-in-chief.

Previous to the year 1895 there was no Heidelberg College song and there seemed no particular need for one. In that year the Ohio State Oratorical Association was organized with six colleges as members: Antioch College, Baldwin University (now Baldwin-Wallace College), Miami University, Otterbein University, and Heidelberg University. Their representatives met in Columbus and voted to have the first intercollegiate contest at Heidelberg. In Heidelberg's preliminary try-out J. N. Bowman, '96, won and was made Heidelberg's representative.

When the students were making plans for the state contest it was suggested that Heidelberg ought to have a college song when the other colleges visited the campus. The suggestion was received favorably and a committee was appointed for the purpose, whose members were J. E. Hartman, chairman, Clark Abbott, and Miss Anna Dunn (later Mrs. Emanuel Good), all of the Class of '96. Often when committees are selected the chairman does most of the work. So it was to be in this case. The committee never met as such, but the other members urged the chairman himself to write the song. He accepted the challenge and went to work. He says: "How long I labored, I don't recall. Probably it came by a happy inspiration, requiring little time or effort; a sort of literary accident. The song was submitted to a meeting of the student-body, accepted, and it left my responsibility forever. Others arranged to have it set to music."⁸ There were now beautiful words and beautiful sentiments, but a beautiful tune was needed as a setting. The meter of the song is peculiar and difficult and no student seemed able to supply the musical score so it was decided to look elsewhere. First, Professor H. B. Adams, principal of the Conservatory of Music, was invited to write the score, but after making the attempt gave up. In desperation, as the date of the contest was approaching, the committee turned to Professor F. A. Power who was then the teacher of music in the Tiffin Public Schools and the conductor of a community chorus in

⁷ *Kilikilik*, September, 1894, Volume I, No. 1.

⁸ Letter from J. Edwin Hartman, author of the words of "Heidelberg" in a letter dated July 11, 1946, to the author of this volume.

Fostoria. It was only twenty-four hours before the music was needed and he expressed fear he could not write it in the brief time remaining. But, at the insistence of the students, he promised to try. All the rest of the day, as he worked, he thought of it and as he was on his way home from Fostoria the problem of a tune bothered him. During his teaching hours the next day he tried to find a fitting theme, still having nothing written when school was dismissed. As he was walking home a sudden inspiration came and a suitable theme appeared. He stopped on the street, wrote it down, and then literally ran home to finish it. The music was completed just a few minutes before the boys who were members of the committee rushed into his room to secure it. Professor Power had added a line, a repetition of the fifth in the chorus, to round out the melody to a proper climax. The author of the words describes the completion of the melody and the reception of the song that eventful evening:

Of one thing I have always been convinced, that the music, rather than the words, have made the song acceptable and even popular. But the irregular meter compelled the composing of a distinctive and original melody; no ordinary or familiar tune could have been invoked to fit.

On the evening of the contest Rickly Chapel was crowded. The atmosphere was tense with suppressed excitement. College after college gave their yells and sang their songs. When finally the Heidelberg students began to sing "Heidelberg" there was a deep silence of attention. The song was so different from theirs, less boisterous, less belligerent; rather plaintive and appealing. At the close, the applause was spontaneous and tremendous.

And so Heidelberg's alma mater song was off to a most propitious start.⁹

And no wonder, for they heard the words which have been sung since by thousands of Heidelberg alumni, students and friends as their official, but very personal, song:

HEIDELBERG¹⁰

Music by Professor F. A. Power

Words by J. E. Hartman, '96

I

Sweet Alma Home!

Where'er we be,

Where'er we roam,

On land or sea,

Our swift-winged memory

In yearnings (yearnings) backward flies to thee.

⁹ Letter from J. Edwin Hartman, author of the words of Heidelberg in a letter to the author, dated July 11, 1946. Information given about the origin of the song above were taken from this letter and from "Sweet Alma Home," in the *Aurora of 1926*, p. 177.

¹⁰ *The Heidelberg Argus*, April, 1896, "Heidelberg."

CHORUS

Sing Alma Mater, Heidelberg!
 Sing till the vaulted heavens ring!
 Sing till the gales on swiftest wing
 Bear the song away!
 Sing till returning echoes bring
 Back again the lay!
 (Sing till the echoes bring back the lay)
 Sing Heidelberg!

II

We love thy walls,
 Thy ancient name!
 We seek thy halls
 And greet thy fame!
 And brightly gleams the flame
 That love (that love) enkindles to thy name!—CHORUS

III

Still hear the song
 We raise to thee;
 'Twill not be long
 We'll part from thee.
 But tho' thy courts we leave
 To thee (to thee) in love we ever cleave.—CHORUS

IV

Let scepters break,
 And kingdoms fall!
 Let powers quake,
 And vanish all!
 Yet wilt thou reign secure
 Within our hearts (our hearts) while they endure!—CHORUS

In its expression of nostalgia and its yearning for the old home fireside, the alma mater song has much in common with Payne's "Home, Sweet Home," though it is doubtful whether the author had any such notion in mind when it was written. "Where'er we be, Where'er we roam, On Land or Sea, Our Swift-winged memory In yearnings (yearnings) backward flies to thee," matches in sentiment "Mid pleasures and palaces though we may roam, Be it ever so humble, there's no place like home! A charm from the sky seems to hallow us there, Which seek through the world, is ne'er met with elsewhere."

An editorial in the *Kilikilik* the year previous had complained "Not a single song do we have in which to unite all voices and hearts for Heidelberg." That void was now filled; that need, met.

The origin of the first Heidelberg official college seal is obscure. The

oldest seal in the possession of the College is the "Lady of Learning," the figure of a lady carrying a candle, evidently used many years ago.

From 1900-01 a replica of the seal of Heidelberg University was printed on the outside back cover of the College Catalogue, the original design for which seems to have been a formal one commonly used by printers of the time. It consisted of the lighted lamp of religion, being filled by a hand symbolizing the hand of God. In a general way it represented religion and learning, and was probably not designed exclusively for Heidelberg. There is no official record of its symbolism. In fact there are several seals, differing slightly, which were used on college publications.

When Heidelberg again reverted from its status of university to that of a college on October 29, 1926, the seal remained as before, with the simple change of the single word "university" to "college."

The present seal, adopted by the Board of Trustees, December 19, 1950, retains the essential features of its immediate predecessor, but is more modern in its artistry. The two books represent the Old and New Testaments, on which rests the lamp of learning. The cloud from which rays of light issue, represents so far as it can be represented, the idea of light from the heavens suffusing the area above, the representation of the Supreme Being posing a difficult, if not impossible, task (See Frontispiece). When the seal is used in color, the official red, orange and black of the College are to be used.

The motto "Religion and Education are the Safeguards of Our Nation," according to several who were present in Rickly Chapel when College Hall was dedicated, first appeared on the walls of the Chapel. According to A. V. Casselman, who, as Editor of the *Kilikilik*, used it when the first issue of the new paper was published in 1894, it was the general belief in his day that the motto was written by S. S. Rickly, after whom the room was named. It has been used continuously as a motto since and was used on the title page of the College Catalogue for the academic year 1895-96, the year following its appearance in the *Kilikilik*.

And so, except for the College motto (1887) the other principal symbols were originated in the nineties: College button (1892); College colors, College yell and *Aurora* (1893); *Kilikilik* (1894); College song (1895); and Pennant (1899).

Chapter XIV

Building the "Greater Heidelberg"

WHEN Heidelberg became a university Dr. John Kost was elected to the chancellorship, a position which he held for two years, 1890-92. President Peters served as acting chancellor during the period 1892-94. In 1894 Dr. L. H. Kefauver became chancellor, holding the position for four years, until 1894. President Peters again served as acting chancellor, 1899-1900. In 1900 Dr. Sebastian G. Goss succeeded to the office, retaining it from his induction in March, 1900, until 1902. President Charles E. Miller was made acting chancellor when he was installed in 1902, continuing in the position until, by modification of its charter, Heidelberg again reverted from university to college status in 1926, when the office was abolished.

Although the chancellor was charged with the all-over administration of the University, including the securing of endowment and other funds, during the period when the office was of legal status, the contributions of funds were small, indeed. Doubtless all of those who bore this designation were conscientious men, and each created much goodwill through visits in, and services to, the churches. With the exception of Chancellor Goss, all were life-long workers in the Reformed Church, were prominent ministers in the denomination, and were active in the affairs of the Ohio Synod. Outstanding religious leaders in the Church, they furnished leadership during a trying and critical period of Heidelberg's development. There was a growing feeling among many, however, that in view of the heavy deficits which had accrued, money badly needed elsewhere might be saved if the position were to be allowed to become vacant and the cost of maintaining it be applied otherwise. The endowment fund was being depleted steadily by continual borrowings to pay current expenses. Many notes given to the College, carried on the books as endowment were, in reality, worthless. It was becoming impressively and painfully evident that either there must be decided retrenchment in expenses, or enlarged gifts and increased support, or both. Under the circumstances the Board of Regents decided that, in choosing a new administration, the duties of the chancellorship should be performed by the president of the Literary

Department of the University and that the administrative head of the University should be denominated both as president and acting chancellor. It was to be his duty "to provide for the general good of the University and to secure by all fair and honorable means and with all convenient speed an ample endowment for the University." Accordingly, the financial functions of the chancellorship were combined with the presidency. This action showed the urgency of the financial situation. To relieve the president of a portion of his teaching duties, so he could solicit funds, a new professorship was created to include Logic, Psychology, Metaphysics and Philosophy of Education.

The president was to teach the remaining subjects: Ethics, Aesthetics and the Evidences of Christianity. His title as determined by the Board of Regents and continued for many years was "The Presidency and Hivling Professorship of Ethics, Aesthetics and the Evidences of Christianity," a professorship endowed by a sister-in-law of President Williard. With a reduced teaching schedule more time could be given to administrative duties, and particularly, to financial planning.

The pattern of the office having been set, the Board proceeded to choose a new president. The person first selected declined the Board's invitation. Thereupon, by unanimous vote, Charles E. Miller, D.D., a professor in the Heidelberg Theological Seminary, was chosen (March 11, 1902). Though there were many discouraging features in the situation and many difficult problems were to be solved, after thoughtful consideration and consultation with educational leaders and other friends, he accepted, to enter upon the longest, and in many respects the most fruitful, administration in Heidelberg's history. He was to retain the position for thirty-five years, the longest period served by any of the College's chief executives.

President Miller was born on a farm three miles south of Massillon, Stark County, Ohio, February 24, 1867. His education began in a rural "red brick school house" near his home. He was a student at Massillon high school for a year and at Heidelberg Academy for a like period, before entering Heidelberg as a freshman in September, 1882. He graduated in the Class of 1886. Thereupon he entered Heidelberg Theological Seminary, which was then located in Tiffin with recitation rooms in the College building. He graduated in 1888, and was examined and licensed to preach by the Tuscarawas Classis of the Ohio Synod. Broken in health he returned to the home farm where he spent a year. In September, 1889, he entered Union Theological Seminary in New York for a year of graduate study. During that year he taught a class of boys in the Sunday School of the Fifth Avenue Presbyterian

Church and each Tuesday evening conducted the after-meeting in the Florence Crittenden Mission on Bleeker Street, thus combining practical experience in religious and social work with theoretical classroom learning. During the summer of 1890 he was a student in the School for the Study of Hebrew and the Old Testament conducted by Dr. William Rainey Harper, of the University of Chicago, and his brother, Robert, at Chautauqua Lake, New York. In the summer of 1897 he studied in the Divinity School of the University of Chicago.

He regarded Jeremiah H. Good (Heidelberg), William G. F. Shedd (Union), William Rainey Harper and Ernest Dewitt Burton (Chicago) as the teachers who influenced his intellectual and professional life most profoundly.

In 1887, while he was still a student in the Heidelberg Theological Seminary in Tiffin, he attended the Summer School for College Students at Northfield, Massachusetts, then administered by the world-famous evangelist, Dwight L. Moody. Here he heard Henry Drummond, Joseph Cook, John A. Broodus, Arthur T. Pierson and other religious leaders of the time. Here he met also Robert Wilder, who was the founder of the Student Volunteer Movement which sent more than 20,000 of the strongest men and women from American colleges into foreign mission fields. He always regarded his contacts with Moody in his home in Northfield and at subsequent meetings in New York City and those with Robert Wilder as the most decisive influences in his understanding of vital Christianity.

It is said that he could not remember a time when he did not expect to enter the ministry, and to the end of his life he considered the ministry as the highest calling one could enter. Yet he was to be the regular pastor of only one church. In 1890 he accepted a call to Trinity Reformed Church, Dayton, remaining until May 1, 1899, almost nine years later. When he began to serve the church the congregation of 200 members worshipped in a downtown assembly room. He took leadership in a movement for a new church building which was dedicated in December, 1894. In the same month he married Miss Laura G. Garver, of Navarre, Ohio, who was ideally fitted to be the wife of a college president. They had one child, Gretchen Miller, a graduate of the College in the Class of 1917, who for some years was an instructor in the English Department. He organized a mission Sunday School in the southern part of Dayton, which developed into the Ohmer Park Reformed Church which, with the aid of the Board of Home Missions, later erected a suitable church building.

When the *Christian World* went into receivership the Board of

Publication of the Ohio Synod asked Dr. Miller to assume its editorial and business management to save it. For six months he did this while he was holding a pastorate, after which he resigned to give full time to his editorial duties. He conducted a book and Sunday School supply business in connection with the publication of the paper. By preaching in the churches on Sundays he soon learned to know the members of the Synod and the churches as well.

In October, 1899, he was elected professor of Practical Theology in the Heidelberg Theological Seminary, his work to begin the next September. It was agreed that, during the first year in the Seminary, he would continue as editor. For that year, he was both editor and teacher, spending "three days of each week in Dayton where his family resided, three days in Tiffin, and one day on the railroad."

In September, 1901, the family moved to Tiffin and Dr. Miller then gave full time to his teaching duties in the Seminary. He prepared a form to secure funds for the institution on the annuity plan, thereby first inaugurating this plan of increasing its endowment. But he was not to continue in the Seminary position long, for in March he was elected President of Heidelberg and was inaugurated in June.

He was already well-known at Heidelberg and in college activities. As a student, he had been president of the College Y.M.C.A. and, in 1886-87 he had founded its Lecture and Concert Course. He was an orator before the Alumni Association and, in 1894, its president. He had received his A.M. degree from the College and in 1900 was honored by the Board of Regents when they conferred the D.D. degree on him.

His interest in the larger phases of religious work was indicated early in his ministry. While he was a pastor in Dayton he was president of the Montgomery County Sunday School Association and vice-president of the State Association. He was president of the Christian Endeavor Union of Dayton and in 1895 was elected president of the Ohio Christian Endeavor Union. After accepting the presidency at Heidelberg he continued in these broad religious activities. Twice he was elected president of the Ohio Synod of the Reformed Church. He was also president of the General Synod and, in 1920, was chosen chairman of the Forward Movement Commission which raised a total of more than six million dollars for the denomination. For thirty-five years he was a member of the Board of Home Missions of the Reformed Church, its president for twenty-eight years. As a representative of the Reformed Church he was a member of the Commission which

effected its merger with the Evangelical Church of North America, a union which doubled the membership of the new *Evangelical and Reformed* Church which has since owned and controlled the College.

For twenty-six years he taught classes in Theism and Ethics in addition to his duties as president. For twenty years he personally received all student payments and made an accounting of them to the treasurer, W. W. Keller, cashier of the Commercial National Bank, of Tiffin, who had no office on the campus. In the early days, with the assistance of only one secretary, he performed the functions of president, dean, treasurer, and registrar, although the secretary of the faculty shared some of the duties of the last-named officer. In 1906 the office of registrar was created and T. H. Sonnedecker was appointed to the position. In 1920 Dr. Francis W. Kennedy became the first dean of the College. R. G. Frantz became treasurer of the College in 1922. Until these positions were created, President Miller performed the duties of all. Often at midnight, after a long day of teaching and conferences, he could be seen in his office, recording accounts of students, writing his own letters, conferring with students, and handling other routine matters. Many were the times that President Miller was called upon to preach the sermon and raise money at church dedications. These many and multiform duties, before and during his presidency, testify to his tremendous energy and vitality, his vision, acumen and consecration to the causes in which he believed.

The president-elect, who had a keen sense of the dramatic and the psychological effect in making public announcements at commencements and other assemblies, chose to announce his acceptance at the chapel services in person. On Thursday morning, April 24, the student body was informed officially of his decision to accept the office. The announcement was received with hearty and prolonged applause. He was fully aware of the grave responsibilities and tremendous tasks ahead, and asked the students to cooperate with him in them. At the suggestion of J. H. Steele, a member of the Board of Regents, the next day, Friday, was made a day of jollification. A student committee determined to show the citizens of Tiffin their loyalty to the University and the new president.

In the afternoon a line of march was formed at the University composed in order, of the Jr. O.U.A.M. drum corps, President Miller, the faculty, the women students and seminarians in carriages, the new students, the baseball team, and the tennis club. Each student carried a pennant and wore the red, orange and black, while a large tri-color

banner was carried aloft. The line of march passed through all the principal streets of the city, the business houses decorated for the occasion, and along it the air was filled with cheers, yells and songs. The spectators who looked on caught the spirit of enthusiasm which the marchers showed. The marchers arrived at the University where the new president, in whom Heidelberg's hopes were placed, was wildly cheered. In the evening city street cars were placed at the disposal of the students, who again engaged in a rousing demonstration with their yells, cheers and songs, as they rode through the streets of the city.¹

In June, 1902, the inauguration exercises were a feature of Commencement week. Dr. Thomas F. Keller, of Toledo, vice-president of the Board of Regents, presided. In his charge George F. Bareis, president of the Board of Regents, paid tribute to President Miller, and counseled him to imitate his two predecessors, "emulating the strong common sense and financial traits of Dr. Williard and the high spiritual ideals which predominated in Dr. Peters."

The inaugural address was awaited with great interest as it was expected it would be the keynote to the president's philosophy and program. As President Miller stepped briskly to the front of the platform there was deafening applause as he addressed the audience on "The University and Social Progress."

A University does more than teach truth and train thinkers; it makes men. The need of the world today and always is not a theory, but men. Personality is vastly more than environment; it is more than relationship. . . . The real remedy for our social ills is not to be found primarily in the domain of industry, or in commerce or in politics, but in man. . . . The best product of culture is character. Knowledge, discipline, and personality are powerful forces in the world of thought and action, but their usefulness to society depends upon the quickening and controlling influence of unselfish Christian motives. . . . Thinking men everywhere have come to recognize the vital relation between the university and the social progress of the world, and they are pouring into the treasuries of these institutions vast sums of wealth with an enthusiasm and a generosity of which past ages never dreamed.²

He asserted that this interest was not in "truth for truth's sake," neither in the "bread-and-butter-studies" of the curriculum, but arose rather from the "deeper interest in truth for humanity's sake" which he declared was "both the work and the fruit of our Christian civilization." Again he proposed: "The university is not merely to train men

¹ *The Kilikilik*, "The Jollification," May 2, 1902, p. 214.

² *The Daily Advertiser*, June 19, 1902, p. 3 (Tiffin, Ohio).

to be ministers and doctors and lawyers, but to be better men and better citizens."³

The local press was enthusiastic. It reported:

The address made a profound impression on all those present. The masterly manner and perfect aplomb of the speaker, the clear, earnest, modulation of his voice, the freedom from self-consciousness, struck the audience as favorably as his words.

It declared:

The new head of Heidelberg represents renewed hopes, young blood, and a courageous recognition by a conservative church of present day problems in higher education. . . . Progressiveness and the cooperation of university forces within and friends in all ranks of society without, are watchwords of the new era which is to build up a greater Heidelberg.

Continuing the account states:

He is the type of young, energetic, alert, clean-cut, incisive-minded, cultivated, educated, trained and distinguished man whom the big universities of the country are placing in authority just as rapidly as vacancies occur. . . . His personality is equally fascinating to the college man, the man of affairs, and to the habitue of cultivated society. His piety is impressive, and his good fellowship and genial disposition to mingle with all men never lowers, but rather heightens, his esteem by all classes. He undoubtedly stands high in his church, and he just as certainly comprehends his duties and responsibilities. His loyalty to his church and university is met by loyalty to him by his church, the alumni, the regents, the faculty and the citizens and friends of education throughout the sphere of the institution.⁴

The business men of Tiffin attended the inaugural services in a body, were seated as a group in the Chapel, and at a certain point in the program vigorously arose to their feet, indicating their support of the president and the University.

The young president, thirty-five years old, was not to disappoint his well-wishers and admirers. He began by getting acquainted with the constituency of the University and securing new students. During the first year he opened an office, with a secretary to assist him. He traveled more than 10,000 miles and preached nearly every Sunday, "often twice and occasionally three times." For the first time in twelve years it could be reported the budget was balanced. Soon he was to present a seemingly breathtaking proposal—to raise \$150,000, of which \$100,000 was to be allocated to endowment, \$50,000 to new buildings. In June, 1903, President Miller had called on Honorable Valentine Hay,

³ *Ibid.*

⁴ *Ibid.*

a distinguished member of the bar of Somerset, Pennsylvania, a graduate of Heidelberg and a member of the Board of Regents, and secured a gift of \$10,000 from him for the University provided that \$150,000 be raised by December 10 following. Six months later another member of the Board gave \$10,000. These sums were soon supplemented by others, notably Mrs. Della Shawhan Laird, of Winona, Minnesota and Dr. R. C. Moore, of Elizabeth, New Jersey. When the president went to Synod in the fall he had already secured \$46,000 of the total sum he aimed to raise, from only six persons. The announcement of his bold plan to Synod left some of its members almost breathless, as they were "doubting Thomases" regarding this, as they thought, wild and idealistic venture. However, when the president informed them that he already had notes for approximately a third of the sum in his possession in the safe in his University office, they quickly acquiesced in his plan and the Synod voted their support of the project, and agreed to raise \$100,000 for new endowment outside of Seneca County. The people of Tiffin and vicinity were challenged to subscribe \$50,000 for a new women's hall. A vigorous campaign was begun at once. When December 10, the date set for completing the campaign had come, nearly all of the endowment sought had been pledged by the churches, but because President Miller had been occupied in canvassing the churches, traveling 13,800 miles, much of it in the dead of winter through snow and ice, to reach the constituency, Tiffin and Seneca County had not been canvassed nor had a single dollar been solicited. Scarcely more than a week prior to the closing date of the campaign which was to determine the success or failure of the drive for funds, as all pledges were conditional on the full amount being raised, there was still \$25,000 to be secured in Tiffin. Could it be done? An enthusiastic mass meeting of citizens was held and a committee of fifteen men appointed to assist. But at that season weather was bad and the country roads were almost impassable. The time was too short to canvass all of the city. Near the goal, President Miller himself had assured the Board of Trustees he would personally guarantee the remainder, but no announcement of this had been made. On the night closing the campaign period a large and enthusiastic crowd of students and citizens gathered in Noble's Opera House, across the street from Commercial Row in which Heidelberg first opened her doors, to learn what the outcome of the campaign was. As President Miller appeared there was great suspense as, with pale countenance, he arose to thank the manager of the opera house, the band, the newspapers, and the citizens. It rose higher and higher

as every eye was fixed on the speaker and every ear strained to catch his every word. Then came the announcement: "The entire amount has not been raised, but has been guaranteed." The audience went wild with enthusiasm. After the close of the band concert which followed, the success of the campaign was celebrated by the students who rang the university bell for several hours and again for a short time the following morning. The next day was declared a holiday.⁵

And well they might rejoice! In making his first report to the Board of Regents President Miller stated, that after an accounting in accordance with the best business procedures the endowment fund was slightly more than \$94,000 of which about \$73,000 was productive; that the buildings were valued at \$125,000. But allowing for more than \$46,000 which had been borrowed from the endowment fund, the net worth of the University was in reality only about \$173,000. Now in one short campaign of only a few months the assets were nearly doubled.

Well might Mr. Bareis, president of the Board of Trustees, report to the Ohio Synod: "To those of us who have been in close touch with the institution's affairs for the past few years of her financial distress, there comes the unmistakable evidence that a new and better day is dawning for Heidelberg." As a result of the campaign an enlarged and better paid faculty was assured, and a new building was guaranteed.

But the report of the Board of Regents to Synod, a few months later, gave the assurance that the administration considered the raising of funds a minor, if necessary, part of the institution's work. Then, as now, it was the wont of Christians to bewail the godlessness of the colleges and to express their nostalgia for the "good old days" when students were truly religious and had not yet been afflicted with modern heresies. Mr. Bareis, in presenting his report, taking his statistics from an address by Washington Gladden, showed that the religious and moral life in colleges was far in advance of the conditions of an earlier century. In view of the infidelity which followed in the wake of the French Revolution many predicted that Christianity would entirely disappear. In Yale, in the closing years of the eighteenth century, only eight or ten out of an enrollment of one hundred and fifty students were professing Christians. Similar conditions prevailed at Harvard, Dartmouth, Princeton and Williams. Of the first ninety-six graduates of Williams College only seven were Christian. Later conditions were improved. In 1822 twenty-five per cent of the students in New England colleges were church members; in 1852, thirty-three per

⁵ *The Kilikilik*, "\$150,000 Assured," March 31, 1904.

cent; in 1859, forty-six per cent. In 1902, in Yale, church members composed fifty-nine per cent of the student body; in Williams, fifty-five per cent; in Marietta, seventy-seven per cent; in Heidelberg, more than eighty per cent. The proportion of professing Christians increased from the beginning to the end of the college residence. Statistics gathered from sixty-four colleges in 1901 showed seventy-nine per cent of the members of the senior classes were church members. Without doubt these great increases were the result of a continuous, long period of teaching by the Christian colleges. It was in firm faith in their importance, that an appeal was now renewed for financial support for Heidelberg.

The first decade of President Miller's administration (1902-1912) saw marked progress. There were large additions to endowment funds, a strengthened faculty, a growing "clientele," great strides in extending the area of the campus and constructing new buildings, and increased enrollment. No wonder there was enthusiasm. However spiritual and cultural the aspirations of an institution are, its activities are limited and conditioned to a great extent by the financial support which is given to it. The first financial campaign was successful. President Miller's succeeding annual reports always pointed towards progress. Each reported solid achievement but each also presented needs and issued challenges. In 1904-05, a new athletic field was presented, a new pipe organ was given, and a conditional pledge was made for a library building; in 1905-06, the cornerstone was laid for Williard Hall, trees and shrubbery provided, the campus landscaped, the latter by Claude Shumaker, an ex-student in the Class of '93. (This was the first of many gifts from Mr. Shumaker.) In 1906-07, Williard Hall was dedicated; in 1908-09, Keller Cottage was purchased, a gift of \$20,000 established the Sarah Orwiler Foundation as partial endowment for the office of the Dean of Women, and a pledge of \$30,000 was made conditional on the University raising \$70,000 additional; in 1909-10, the endowment of three professorships was announced at a single session of the Board of Trustees; in 1910-11, a group of residences was bought, the library building was under construction, the Kenniman property was bought and named Keller Cottage, and the gift of Science Hall was announced. The next year, 1911-12, a gift provided funds for building an addition to Keller Cottage.

When he became president, Dr. Miller was interested in providing better education for women. Two years after he took office he recommended that a Dean of Women be appointed. Prior to that time

a matron had general supervision over the matters which related to women, or a professor and his wife were in charge. President Miller believed personal oversight was more important than rules, and that someone was needed who would be a "companion, chaperon and guide." He sought a woman of recognized ability for this position, who would do some teaching, but whose principal function would be to care for the interests of the girls. A year later Mary I. Park, Ph.D. (Yale) was appointed as the first incumbent in this position, a post she filled with distinction until her resignation in 1929, when she became Professor of Philosophy. It was pioneer work at Heidelberg and it took some time for the girls to become adjusted to the new program which began with Dr. Park's arrival on the campus.

So much was President Miller convinced of this need that he recommended that the first new building to be erected should be a residence hall for women. Appropriately it was named for George W. Williard, fourth president of Heidelberg, in whose administration the "Ladies' Hall" was constructed.

Much of the beauty of Heidelberg's campus was dependent upon the type of architecture which was adopted. President Miller believed that the Gothic type of stone was of significance—built of stone to denote permanence, Gothic to show the religious origin and significance. But stone was more expensive than brick, and money was available only for brick. What to do? He went to see Mr. and Mrs. France of Bloomville, owners of the local limestone quarries. The result of his visit was a gift of stone for Williard Hall and so the first of the five beautiful stone buildings was made possible. It was voted to locate it on a new site, some distance away, on South Greenfield Street. Critics of less vision complained that it was "way off in the woods," that it was so large that it would "never be filled." They were honest but lacked perspective. With this action the president's dream began to assume reality. Patton and Miller, of Chicago, who were specialists in planning college buildings, were selected as architects. They made the drawings, not only for this building, but for the entire group of stone buildings on the Heidelberg campus as well as plans for remodeling others. Many of the best buildings of leading colleges in Ohio and the Middle West had been designed by this firm.

The style followed in Williard Hall is Modern English Gothic, reminiscent of Princeton, Oxford, and Cambridge. It blended well with the Victorian Gothic of University Hall. It was built of gray Bloomville limestone with red tile roof. The cut stone is Bedford limestone

which came from the famous quarries in Indiana. Its three stories provided reception room, parlor, dining room, kitchen, and literary society halls, hospital rooms, and a gymnasium. It was soon known as one of the most modern and beautiful halls of residence in Ohio. It was designed as a home and intended to be homelike, concentrating the activities of the women in one building.

The contractors were Sievert, Ernst and Rogers. The cornerstone was laid during Commencement week, 1906. As the students were assembled in University Hall waiting for the academic procession to form, President Miller appeared with a new official felt banner procured for the occasion. The tallest man in school was chosen standard-bearer to head the procession of students to the new building, each class with its own colors. The address which followed was given by Dr. Florence M. Fitch, Dean of Women of Oberlin College.

During commencement week a year later, there was a similar march to the site, where the beautiful building, already occupied by the girls, was dedicated. On Wednesday afternoon, June 12, 1907, exercises preceding the dedication were held in Rickly Chapel. Miss Jane Addams, of Hull House, Chicago, prominent leader in women's activities in this country, and renowned social worker, gave the dedicatory address on the subject, "Woman's Need of Education in Collective Enterprise." An eloquent and scholarly address by Dr. E. Herbruck expressed appreciation of the life and work of Dr. G. W. Williard, after whom the building was named.

Immediately there was an increase in attendance of young women. It was soon necessary to secure another building, and three years later a residence on a lot adjoining was purchased. It was evident that the Jeremiahs were wrong in their predictions that Williard Hall would "never be filled." Through a gift of Sarah A. Keller an addition enlarged the Kenniman property, as it was called and, in her honor, the building was designated Keller Cottage in 1912. This became a second residence hall for girls.

As early as 1905 it had been announced that Andrew Carnegie had offered to give \$25,000 for a library at Heidelberg University on condition that a like sum would be appropriated for its maintenance. His offer was unusual in that he had already presented a building for the city of Tiffin, and it was not his policy to present two libraries to the same city. However, by the good offices of a friend and alumnus in Pittsburgh, Dr. John H. Prugh, the second gift was made. Lacking the endowment funds required as a condition of the gift, it was not until March 1910, that the Board of Regents was able to set aside sufficient

funds to secure the building. It was necessary to purchase two residences to secure an appropriate site. The amount given was insufficient to complete the building and additional funds had to be used from the treasury.

At Commencement week, on Wednesday, June 14, 1911, the cornerstone was laid, preceded by addresses in Rickly Chapel: one by Dr. D. D. Bigger, pastor of the First Presbyterian Church at Tiffin, the other by Hon. John H. Clarke of Cleveland. The former's subject was "Heidelberg's Part in the Civil War," in which he described the mass meeting on Court House Square addressed by General W. H. Gibson, when many Heidelberg students volunteered for military service in the Civil War. Dr. Bigger presented the tattered silken old flag which had been given to the Company to which the Heidelberg boys belonged. Mr. Clarke spoke on "Libraries." Then the audience marched to the site for the new building where President Miller delivered a brief address. He placed in the stone a copy of Heidelberg's Constitution, the first and latest college catalogues, copies of the church papers and newspapers, and a commencement program. The exercises were concluded by singing "Heidelberg."

Somewhat over a year later (October 1, 1912) the building was ready for dedication. The Ohio Synod, which began its sessions on that day in nearby Sycamore, honored the University by attending. The report says: "The Synod was not simply represented; it appeared *en masse*." Speakers were Dr. James H. Steele, '76, of Massillon, Dr. Charles E. Schaeffer, Secretary of the Board of Home Missions of the Reformed Church, and Dr. George Stibitz, of Central Theological Seminary, Dayton, who was the retiring president of Synod. The dedicatory service followed the academic procession to the library. It was conducted by President Miller who paid tribute to Andrew Carnegie, whom he characterized as "the generous American who had done so much to teach the world that money has nobler uses than selfish personal enjoyment." He continued:

This building is not a luxury for Heidelberg, but it meets one of the great necessities which we have long felt. A library never can be a luxury because it ministers to man's higher nature. It stands as perpetual reminder of the wants and aspirations of the soul. It not only lays hold of the intellect but it fashions character in ways which cannot be anticipated or traced.

The blessing of good books cannot be overstated. They hold the treasures of all ages. In a real sense the library is a meeting place of the great and good, many of whom are dead but still speak. I can think of no human privilege to be compared with this holy association. . . .

It is my supreme privilege today to set apart this building to all the holy

and sacred uses of Christian learning. May its spacious doors swing wide to all earnest and sincere seekers after the truth! May its shelves hold the best treasures of the ages. May its silence calm the spirit and open the heart to all the gracious and benign influences of that wisdom which is from above and which James the Apostle says is "first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." Above all may this building be consecrated to the services of Him who is the Truth as well as the Way and the Life.⁶

The library is called by many "the heart of a college." Certain it is that in large part the quality of an institution is set by its facilities for learning. The new building, pictured as one of the best by a publication of the American Library Association, spurred interest in providing new books. Soon the library was re-catalogued, and has grown until it numbers approximately 40,000 volumes and has accessions of about 2,500 new books a year, and has a large number of the standard newspapers, magazines and other periodicals.

The library building was soon followed by the Science Hall. On Founders Day, November 11, 1911, its cornerstone was laid. Although known to President Miller two years earlier, it was not until Commencement Day, 1911, that the gift of the building was announced. The donor was Mrs. Della Shawhan Laird, of Winona, Minnesota, a former resident of Tiffin, who was to return to spend her remaining years in the city. In architecture conforming to that of Williard Hall, it was the third of the stone buildings. In deference to the wishes of Mrs. Laird the building was not given her name, but a glass plate in the cornerstone recorded her gift. The cornerstone was a gift from Professor M. E. Kleckner, senior science professor of the University. At ceremonies in Rickly Chapel the principal speaker was Dr. Charles D. Aaron, of Detroit, Michigan, who at various times had given liberally to provide scientific equipment.

June 11, 1913, was dedication day. The speaker was G. Frederick Wright of Oberlin College who used the subject "Present Aspects of the Relation Between Science and Religion." At the conclusion of the exercises in Rickly Chapel, the procession moved to Science Hall where the service of dedication was performed by President Miller. So was ushered in another phase of growth in physical equipment in an area in which it was much needed. The four-story building, equipped with the latest apparatus, added immeasurably to the work of the University.

Buildings were not the sole additions to the physical resources of

⁶ *Kilikilik*, Vol. XIX, October 11, 1912.

the University. In 1905, only a few months before his death, S. S. Rickly gave a pipe organ for the Chapel, in honor of his daughter, Elizabeth Andalesia, who died in Tiffin while he was Superintendent of Schools in the city. Many other gifts had come from his hand, including payment, for many years, for the services of a commencement speaker. Nearly four acres of land, lying east of the campus, were presented by Mrs. W. W. Armstrong, former resident of Tiffin, in 1904, to be used as an athletic field. Living in Cleveland, Ohio, she was the wife of Major Armstrong, former Secretary of State in Ohio and, for twenty years, owner and editor of the *Cleveland Plain Dealer*. She was a daughter of Josiah Hedges, founder of the City of Tiffin, from whom the original Heidelberg campus was purchased. She was herself a student in the early fifties. When, in the second year of Dr. Williard's presidency, the campus was enlarged in 1867, she and her husband had made a generous contribution. In their honor the new plot was named the Armstrong Athletic Field.

The campus was beautified by planting additional trees and shrubbery. Greenfield Street was paved, necessitating cutting down the level of the street and removing many of the large trees. A Cleveland landscape architect was engaged to plan the planting for which an ex-student donated the nursery stock.

One of the greatest sources of strength for the University's progress was the increase in its endowment funds. President Bareis, of the Board of Regents, could say to Synod in 1910: "In less than ten years the endowment has grown from about \$80,000 to \$317,000. The campus has in the same time been increased from eight acres to eighteen acres." Two years later there were twenty acres. In March of that year President Miller could report that the goal of \$100,000 for the endowment fund had been oversubscribed. The major portion of the money came from three large gifts: \$30,000 to endow the Nicholas A. Colburn Professorship of Psychology and Philosophy; \$34,000 allocated to endowing the Richard and Margaret Favorite Professorship of Modern Languages; \$20,000 which, added to an earlier contribution of \$10,000, was sufficient to endow the Valentine Hay Professorship of Mathematics. The three totaled \$84,000. The successful issue of President Miller's second campaign for funds made it possible to endow the library, to support three additional professorial chairs, and to remain a standard college, for the Ohio College Association and other accrediting agencies were demanding increased endowments for their members.

It is significant that Heidelberg's benefactors have not been large foundations or wealthy men and women who gave impersonally. Rather, they have been loyal members of the Church, alumni, and those who gave as the result of personal friendships. This is well illustrated in these three large gifts.

Nicholas A. Colburn was a native of Massachusetts, a poor boy, a veteran of the Civil War who, upon his return from the service entered the dry goods business as an employee, and remained in it for the rest of his life. His mother, upon her death-bed, commended the boy to the care of Mrs. Lester by whom he was treated as one of her own children. He travelled widely, crossing the Atlantic Ocean over a hundred times. But he always called the Lester farm his home. He attributed his success to the goodness and kindness shown to him by Joseph W. Lester and his wife for any "succeeding" qualities he had. He was a trustee of the First Presbyterian Church of New Rochelle and was a devoted Christian. He wrote: "I have worked hard and long and the good Lord has done most of the business for me: I have only just caught on." Dr. J. W. L. Jones, through whose influence the gift came to Heidelberg, for many years filled the chair established by this gift.

Richard and Margaret Favorite in their early years lived in Wayne County, Ohio. The families of both moved to Indiana where the couple were united in marriage. Mr. Favorite was a shoe cobbler by trade, but later engaged in farming. His wife, who was the daughter of a farmer, taught him his new occupation in which he attained great success. After a quarter of a century in Indiana, the couple moved to Michigan, locating on a farm near Athens, where they later came into possession of a four-hundred acre farm and other property. They were devoted members of the Reformed Church, of which Reverend Cecil A. Albright, now of Detroit, was the pastor.

How the gift was consummated is told by their pastor: "Mr. and Mrs. Favorite have always been faithful workers in the church, but owing to the rapid advance of the infirmities of old age, they have been unable to attend services of the sanctuary except a few times the past two years. Because of this we frequently visit their home to read the Scripture and to pray and often times to administer the blessed Sacrament. It was during these visits that they revealed to us a desire to return the greater part of their earthly possessions to the Lord. At length at the suggestion of Dr. C. E. Miller, together with the advice of their pastor, after due consideration, they deeded all of their real estate to

the value of thirty-four thousand dollars, to Heidelberg University upon the annuity plan."⁷

Hon. Valentine Hay, the third donor, of German descent, was born and lived throughout his life in Somerset County, Pennsylvania. He spent his early life on the farm where he learned industry and economy. He never was privileged to attend a public school, but went to a private subscription school three months each year until he was sixteen. For three years he was a teacher in the winter, a farmer in the summer. At nineteen he entered Heidelberg, where by hard work he completed his course, graduating in 1857. He studied law during the summer months, and for a year after his graduation from college. In 1858 he was admitted to the bar and practiced law in the several courts of Somerset and adjoining counties, and in the superior and supreme courts of Pennsylvania. During the Civil War he published the *Somerset Democrat*, as a supplement to his law practice. In his seventies, when he made his gift to Heidelberg, he was reputed to have had the largest law practice in Somerset County. He was always interested in education and the church. He was a member of the Board of Trustees of Heidelberg Theological Seminary and of the Board of Regents of Heidelberg College. He gave liberal gifts to both.

With new equipment and new enthusiasm the student body grew, reaching a total of more than four hundred in 1905-6 the largest in history. In 1911-12 the enrollment was four hundred and ninety-seven. Attendance was increasing in the College classes, though there were fewer students enrolled in the Academy. A new college curriculum was adopted, and the three-term system was replaced on the calendar by a two-semester plan.

With an athletic field in the possession of the University it was possible to enlarge its program of health and physical education. In 1907, Heidelberg, by a vote of the faculty, agreed to abide by the rules of the Ohio Athletic Conference and became a member of the "Big Nine," which had replaced the "Big Six." The credit for this move should be given to Dr. C. M. Sickles, who had charge of coaching the athletic teams. No longer was the university janitor to be the football manager and students of penmanship the members of the teams. Heidelberg joined with other colleges in maintaining high standards of scholarship and sportsmanship in conducting the game as a prerequisite for a student participation.

⁷ Albright, Cecil A. "Richard and Margaret Favorite." *The Aurora*, 1912, pp. 13-14.

A change of consequence, which affected the future life of the University, was the removal of the Heidelberg Theological Seminary from the campus and from the city. The Seminary was without buildings, its recitation rooms being provided by the University in University Hall (now College Hall). There was much difference of opinion and some controversy over the removal. The enrollment of the Seminary was small. But it was felt that a building for the Seminary's exclusive use was needed. An agreement was reached to unite Ursinus School of Theology with the Heidelberg Theological Seminary under the name *Central Theological Seminary*, and to locate the combined institution in Dayton, Ohio (July 14, 1908).

While material resources were being increased, academic standards improved, and a larger place given to women's education, there was definite emphasis on the religious life of the University, continuing the spirit in which the College was founded.

Carrying out the tradition of the earliest days, the life and instruction elevated Christianity rather than sectarianism. Though by its charter all members of the Board of Trustees were legally chosen by the Ohio Synod, in practice the Alumni Association recommended one candidate each year, and the members chosen were distributed among many denominations. A considerable number were ministers in the Reformed Church.

Even in this period of forty or more years ago it was the stated policy to appeal to the student's self-respect and sense of personal responsibility, and to the duty of self-government. Students and clientele were reminded that the University was not a "reformatory" institution.

Some religious activities were required, others, much more numerous, were voluntary. A twenty-minute chapel service was held daily, at which attendance was compulsory. Usually it was a worship service, though occasionally addresses were given on some phase of education or religion. "Regular" attendance, not to be changed within a semester, was required at a church service of the city, either at one of the Reformed Churches or a church to which the student or his parents belonged. Professors at the University called the roll of students to determine their attendance or non-attendance on Monday mornings, and a report was issued to parents when the course grades were sent to them at the end of the semester. The University also provided a weekly prayer service, at which attendance was optional, though well attended. A week of prayer was an annual feature of the religious life.

Students were very active in religious organizations, both local and

national. The University Y.M.C.A. conducted a prayer and praise service each Sabbath afternoon which students were urged to attend. The Y.W.C.A. likewise held weekly meetings. The two groups, under the leadership of upper classmen, conducted Bible study groups for students. They arranged a union monthly missionary meeting.

Activity in missions was strong. Nationally, the slogan grew to be "The Evangelization of the World in This Generation." A mission band met at Heidelberg each Saturday evening during the school year. The "Student Volunteers" were a group who had pledged themselves to teach or preach in foreign countries. Each year the students raised a fund to support the missionary enterprise. A missionary museum and library was maintained in a room in University Hall, allocated for the purpose, in addition to the Y.M.C.A. room provided for Sunday meetings and Thursday evening prayer meetings.

The two associations were also active in the campus's social, literary and recreational life. Together they arranged the semester receptions. For many years the Y.M.C.A. was in charge of a lecture and concert course, on a voluntary basis without a prescribed student fee, which was attended generally by students and many townspeople of Tiffin. Among the attractions during the period covered by this chapter were such prominent lecturers as Lorado Taft, the sculptor; Robert J. Burdette, the humorist; Warren G. Harding, later to be President of the United States; Senator Champ Clark; "Pitchfork" Benjamin Tillman, another Senator of the United States; George E. Vincent, elected later to the presidency of the Rockefeller Foundation; Josiah Strong, social idealist; Frederick Ward, Shakespearean reader; Ernest Hutchinson, noted pianist; and Jane Addams, social worker of Hull House, Chicago.

Among religious leaders brought to the campus were James M. Gray, of Moody Bible Institute; Marion Lawrence, Secretary of the International Sunday School Association; Joseph Clark, founder of the United Society of Christian Endeavor; Q. B. Penfield, Secretary of the Student Volunteers; Evangelist Parley E. Zartman; and the famed preachers Newell Dwight Hillis and S. Parks Cadman. To maintain contacts with the work of the Reformed Church, its leaders appeared frequently at chapel and other meetings. Community and state leaders were frequent speakers.⁸

At this stage in the development of Heidelberg, all of the officers of the faculty were men who were ministers or who had received theological education. The influence of the Church was strong, due at least

⁸ This and six paragraphs preceding primarily from College Catalogues of the decade.

in part to the fact that the Theological Seminary had been housed on the campus for years. Then, too, it followed to some degree the trend of the day. In summarizing the role of Heidelberg in preparing an educated ministry, President Peters declared at the exercises celebrating the Fiftieth Anniversary (1900) that nearly two hundred then on the roll of ministers of the Reformed Church, besides those in other denominations, had received their training at Heidelberg.

It was now ten years since Dr. Miller became president. An enthusiastic synopsis of this decade was published in the college annual:

The past ten years have witnessed a marvelous development. The number of the Faculty has been increased one-half; the office of Dean of Women has been established; many departments of the University have been enlarged; the course of study has been standardized so that it meets the strictest requirements; the period for the completion of the Academic course has been increased to four years. In a material way, the campus has been more than doubled by the addition of Armstrong field, and other lands; Williard Hall, recognized as one of the most beautiful halls for women in our State, has been built and equipped; salaries of the Professors have been increased; the endowment fund has been trebled, and there is now a productive endowment fund of over \$300,000; the annual budget has been doubled; the new library building is now being erected. But the effort must go on. We should have at least a million dollars endowment. Each and all of the Presidents and their associates have, during these years, left behind them a record of achievement and progress, and efforts will not cease until in scholarships, standards, endowment and all other respects, Heidelberg shall stand equal to any of her class.⁹

⁹ *The Aurora*, 1912, "Sixty Years of Heidelberg," p. 10.

Chapter XV

The Golden Years

WHEN President Miller took over the helm at Heidelberg the number of students in the four college classes was about sixty. After his first decade as president it had more than doubled. Of a total of 397 students, 137 were in the College.

Sixty students were in the Academy, which was constantly decreasing in enrollment as public high schools were improved in effectiveness and prestige, and most communities were providing their own facilities for secondary education. Except for highly-endowed exclusive academies, relatively few of the 6,085 which were operating under private control in 1850 were left. By the academic year, 1916-1917, the enrollment in the Heidelberg Academy had fallen to thirty-two, and in the following year, to sixteen. E. I. F. Williams, who carried on the duties of the principalship in addition to his teaching in the Department of Education, was about to join the armed forces at the beginning of World War I, and recommended that the Academy be discontinued as the number of students was too few to warrant its maintenance. This was done. With the year 1917, the Summer School, the director of which was the principal of the Academy, and whose prime function for the twenty-five years since it had begun had been to prepare teachers for the elementary schools, discontinued its work also. The Summer Session was not revived again until at the opening of World War II, when the accelerated program instituted by the armed forces made it advisable to resume a Summer Session on a limited basis.

During the academic year 1912-1913, Heidelberg was admitted to membership in the North Central Association of Colleges and Secondary Schools, a standardizing agency which, in 1902, began to evaluate the work of secondary schools and higher institutions and to accredit them. This powerful association, which comprised collegiate institutions of the Middle West, extending from Pennsylvania on the East to the Rocky Mountain States on the West, and from the Canadian border as far south as Kentucky, fixed the standards of students' admission to graduate schools. Approval given by it meant that an

institution received academic recognition and influence far above that which was accorded to non-members. This was a distinct academic honor as many of Ohio's colleges were not members of, nor their work fully accepted by, this standardizing agency.

Another recognition of even greater distinction came in President Miller's administration a dozen years later when, in November, 1924, Heidelberg was placed on the accredited list of colleges whose work was acceptable to The Association of American Universities, it being the twelfth Ohio college of forty institutions of the State which was accorded this distinction, given after a personal inspection by the dean of a leading American University as a representative of the Association.

Still a third academic distinction was attained when Heidelberg was officially and fully recognized by the American Association of University Women. By its standards only such colleges and universities were accredited which gave adequate emphasis to the education of women. Although membership was not granted fully until April, 1931, preparatory measures looking to recognition had been taken by the College in 1928 when a woman was appointed as physical education instructor for the women's classes at Heidelberg and another was elected to membership on the College's Board of Trustees.

The latter position was filled by Mrs. W. H. Hopple, of the Class of 1891, who was elected by the Alumni Association. She served from 1930 to 1942. In 1935 a second woman, Dr. Grace M. Bareis, daughter of George F. Bareis, was named to the Board.

It was during this period, too, in 1921, that stimulation was given to academic attainment on the campus when a chapter of Pi Kappa Delta, national forensic fraternity, was installed—the first national honor society to be represented at Heidelberg. This was soon followed by a chapter of Theta Alpha Phi in 1922; Kappa Delta Pi, national honor society in education, in 1928; and by Alpha Psi Omega, national honor society in dramatics installed in 1937, after the Heidelberg chapter of Theta Alpha Phi was discontinued in 1934. A local honor society, open to honor students in the Senior Class, exclusive of those enrolled in the Conservatory of Music, was organized in 1931-32 by members of the faculty who were members of Phi Beta Kappa. Other honor groups were to follow.

Of great significance, too, was the rechartering of the College. It has been mentioned previously that the charter establishing Heidelberg as a university was granted by the State of Ohio in 1890. About that time many Ohio colleges had taken steps to advance to university

status. But now the tendency reversed itself in a movement among colleges to revert to names more in accordance with their actual programs and functions. The rather abortive effort to establish a university at Heidelberg had proved to be a mistake. Energy had been dissipated in covering too large an area. There was a growing feeling that to resume the name of Heidelberg College would, in reality, be to advance academically, and that the name would be more nearly in accord with the College's real program and status. Advanced degrees, e.g., A.M. and Ph.D., were no longer conferred. A canvass of the Alumni Association revealed their full approval of the proposed change. The proposition was endorsed by the College faculty and finally approved by the Board of Regents. In compliance with the unanimity already expressed by these three groups, the Ohio Synod, by unanimous vote, confirmed the action. The provisions of the charters, both as university and college, indicate the changed status.

In 1915 a curricular change was made, the first of a series, which were to modify the general direction of the program of studies of the College. In an early chapter it was noted that courses to prepare teachers were offered in the first year of the College's existence in 1850, and that a specialized three-years' course was fully outlined in the first catalogue under the title, *Normal Department*. In the second-year's catalogue (1851-52) the course was lengthened to four years. In the third catalogue (1853-54), after S. S. Rickly, the instructor in the Department, had left the superintendency of the Tiffin schools, a separate description of a teachers course was dropped from the catalogue, as explained by a note appended to the curriculum in the Scientific Course: "The teachers' course and Normal Department is the same as the above with the addition of instruction in the theory and practice of teaching throughout the course." This note was continued until 1857-58. Then, for some years, no mention was made of a separate course for teachers. Then professional preparation was not required to teach in Ohio and the other states, except that the single subject of "theory and practice of teaching" appeared in the examinations set for teachers. To prepare for these candidates could review "on their own," or take courses. In any event examinations were required. However, from the earliest days teaching was chosen by a considerable number of the Heidelberg students. In 1869-70, a directory of the alumni of the College was first printed as a part of the catalogue, in which was given the occupation of each. Fifteen of the sixty-eight alumni were engaged in teaching, three of them in col-

leges. Because of the shifting of students from teaching to other catalogue listings it is difficult to determine how many non-graduates became teachers after a short period in attendance—a single college term, a year, or more, but doubtless the number was large.

In the course of time a feeling arose in Ohio, as in other states, that teachers ought to be prepared professionally through specifically designed courses. A considerable number of institutions arose to fill this need and several of them soon showed a large enrollment of teachers. Prominent in the Middle West were Ohio Northern University at Ada, National Normal University at Lebanon, Ohio, Tri-State Teachers College at Angola, Indiana, and Valparaiso University, at a town of the same name in Indiana. All flourished. Wooster College for years maintained a large summer session for teachers. In the early stages there were no prerequisites of high school units for entrance to teachers courses. Attendance was often for one or two six-week terms in the spring or summer, and enrollments reached into thousands. Many who graduated from four-year courses in liberal arts colleges became teachers in high schools, though many teachers in secondary schools were not graduates but secured their certificates by local examinations. For teaching in elementary schools the training was typically given, if at all, in an academy on the pre-college level.

It was this situation which led to a normal course in Heidelberg Academy in 1895. As usual elsewhere, the Normal Department was under the direction of the principal of the Academy.

It was not until a new school code was established by the State of Ohio in 1914 that teaching was placed on an adequate professional basis on a state-wide plan. There was increased emphasis on systematic education of teachers throughout the country and the movement provided the stimulus for a definite and specific state-regulated system in Ohio. By the terms of the new code and under regulations promulgated by the State Department of Education graduates of institutions recognized by the State Superintendent of Public Instruction were granted a four-year provisional certificate without examination, if they included the required educational studies in their college courses (thirty semester-hours of education and allied subjects such as psychology, philosophy, etc.). This issued a challenge to the liberal arts colleges of the State. A conference of representatives of the colleges, sponsored by the State Department of Education, was held at Wooster College. E. I. F. Williams, then principal of the College Hill School in Tiffin, the following year to assume charge of the Heidelberg de-

partment, was Heidelberg's official representative. On his return he recommended that the program sponsored by the State be adopted. Soon thereafter supervised student teaching was arranged in the Tiffin Public Schools and in the Heidelberg Academy which has continued in Tiffin until this writing more than thirty-five years later, and in the Academy until it was closed in 1917. Later public schools at Old Fort, Bloomville, Bascom and Fostoria were affiliated for provision of student teaching.

In view of the fact that there were already two well-established state universities, Miami and Ohio, which provided courses in the elementary field, and two additional state colleges had just been chartered (Kent and Bowling Green), primarily to provide teachers for elementary schools, Heidelberg at first limited its courses for the preparation of teachers to the secondary field. The need for a professional course at Heidelberg can be seen in the fact that, for the five-year period prior to the introduction of the new curriculum, forty-four percent of Heidelberg's graduates had entered the teaching profession. Of the thirty-nine members of the Class of 1915 sixteen took the courses in preparation for the teacher's certificate.

In the period prior to this date four-year courses in the liberal arts colleges of the United States included only subjects essentially general and cultural, which had no professional orientation, although short courses had been offered in professional fields. During the first half of the Twentieth Century, however, and especially during the last twenty-five years, the general tendency in colleges and universities has been towards a broader four-year curriculum, balanced between the theoretical and the practical, the general and the pre-vocational, and toward a program of studies which include majors on the pre-professional and professional levels.

Indicative of the trend is the statement of the president of the Carnegie Foundation for the Advancement of Teaching who, in a recent volume, after referring to honors courses and other modifications, has written:

While the college was undergoing these changes in emphasis, another development was taking place, the vocational-educational movement. It affected the secondary schools more profoundly than the colleges, but nevertheless exerted great influence at the higher level. Few institutions of higher learning have escaped the impact. Practically all announce some courses of a vocational or semi-vocational character.¹

¹ Carmichael, Oliver C., *The Changing Role of Higher Education*, Kappa Delta Pi Lecture, The Macmillan Company, New York, N.Y., pp. 45-46.

In another section of the same volume he wrote:

The college or university is no longer a cloistered retreat, an ivory tower, a seat of learning for learning's sake, a reservoir of culture. It is a dynamic agency seeking to understand modern society, to interpret it, and to assist in the solution of its problems.²

Another recent authority and author in the history of education has seen the same trend:

Various studies of the aims, courses of study, and catalogues of the American colleges have shown that the occupational motive has been strong in the past and has grown stronger in recent years.³

How far this movement has gone is indicated by a statistical analysis of institutions of higher learning, made recently under the sponsorship of The Association of American Universities, which exhibits data secured in the academic year 1948-49. In the study a division is made of separate liberal arts colleges under two categories: *complex* liberal arts colleges and *other* liberal arts colleges. The category, complex liberal arts colleges, includes institutions which approach the "university" concept, having generally curriculum offerings in professional education in addition to liberal arts. In the *other* liberal arts colleges, almost four hundred in number, seventy-one percent of all graduates earned degrees in liberal arts, while twenty-eight percent were graduated with majors in professional subjects. In the Protestant colleges thirty-five percent of the professional degrees were in business, thirty-seven percent in teacher education, and fourteen percent in music.⁴

The curriculum at Heidelberg has followed the general pattern of the country's colleges. Approval of courses for preparing teachers for secondary schools was followed during President Miller's administration by approval of curricula in public school music, (1935-36), physical education (1931-32), and home economics (1934-35). A commercial department had been established in 1888, as a separate division on a non-graduate basis, but it was discontinued in 1917. In 1942-43 a new business course on the four-year level was established.

The Conservatory of Music was formally organized in 1885 during the presidency of George W. Williard. The first instructors were Professors B. F. Griffith in voice and H. B. Adams in instrumental music,

² *Ibid.*

³ Butts, R. Freeman, *The College Charts Its Course*, McGraw-Hill Publishing Company, 1939, p. 368.

⁴ Ostheimer, Richard H., *A Statistical Analysis of the Organization of Higher Education in the United States, 1948-1949*. Columbia University Press, New York City, 1951, pp. 12-23.

the latter the composer of the music for Heidelberg's alma mater song, who was principal of the Conservatory from 1886 to 1896. Professor Emanuel C. Zartman was principal from 1896 to 1912. In 1914 Frank W. Gillis, who had joined the staff of teachers in the Conservatory earlier, was elected principal. He occupied the position until his resignation in July, 1919. It was during the early part of his principalship that Professor F. Bach, of Adrian College, Michigan, joined the faculty, bringing with him four assistants to instruct in piano and organ. Ten young women who had been majoring in piano followed him to Heidelberg, several of whom instructed in the capacity of student assistants. Instruction in voice, musical theory and history was strengthened, through the work of Professor Gillis and Oswald Blake, who were professors in voice, and Professor Harry R. Behrens in the department of violin.

In 1917 a new and expanded curriculum was adopted requiring four years for completion, and a new study plan was inaugurated. The present Home Economics house was purchased to serve as a residence hall for Conservatory women, and was designated "Conservatory Cottage," a name which was retained until additional residence halls for women were provided and after several years it became the Home Economics house.

To provide recitation and practice rooms for the enlarged enrollment, the College purchased the Van Nest residence on East Perry Street, which soon became a beehive of musical activity. The Conservatory expanded rapidly and became favorably known for its superior program of instruction.

Professor Bach succeeded Professor Gillis as principal in 1919, continuing in charge until his resignation in 1922. President Miller himself acted as director until the fall of 1936 when Professor Behrens who had joined the College's teaching staff in 1916, was elected to the principalship, a position he continues to hold.

In conformity with the trend toward professional and vocational education which characterized the American scene the Conservatory in 1923 announced a four-year program designed to prepare teachers and supervisors of public school music. The public school music course was later expanded and has grown in popularity to the point where it now enrolls about three-fourths of all the students who are candidates for the music degree.

For the first forty years health and physical education were given only minor attention in the curriculum. But as early as 1892-93, during the administration of President Peters, there was considerable increase

in emphasis and interest grew when the museum and gymnasium building was constructed. With the completion of this building modern equipment was installed and a director of the gymnasium was appointed. Soon thereafter compulsory "service" courses were included in the curricula, though without college credit. Inter-collegiate football and basketball were introduced, the former in 1891, the latter in 1902.

President Miller was an ardent devotee of the belief of ancient Greeks as their aim was epitomized in the maxim, "A sound mind in a sound body." Because he believed athletics should be an integral part of an education, he was firm in his stand that they should be controlled directly by the college authorities, though in these swaddling days of the health movement control was too often in the hands of students, janitors, alumni or others who took an interest in such activities.

In the year 1928-29 a minor in health and physical education was listed in the College catalogue for the first time; since 1947-48 a major has been available for those who wish to prepare for teaching and coaching in this field of study.

It was also during Dr. Miller's administration, in 1935, that the trustees voted to create a department of home economics in recognition of the needs of women as home-makers. Perhaps a more potent reason was that courses in this area were actually needed by young women who wished to complete the requirements for teaching certificates. The following fall Elizabeth Boehr became the first head of the new department. What was formerly Conservatory Cottage was now remodeled and transformed to serve the dual purpose of a women's social center and quarters for classes in home economics. At first only a limited number of courses were offered, but in 1936-37 additional work was offered, sufficient in amount to make a major possible. Soon after this date recognition was granted by the Ohio Department of Education enabling the College to prepare students to receive the special teaching certificate in the subject.

It was in 1888 that Heidelberg first established a commercial department. As was common in colleges of the day it was an "extra" not incorporated in the degree courses offered by the College. Graduation from a secondary school was not prerequisite to admission. The enrollment grew large under the principalship of F. J. Miller. However, in June, 1917, the Board of Regents voted to discontinue the department. In 1942 a course in business education and secretarial studies on a full college basis was added to the other offerings in the curriculum.

Graduates were then enabled to complete a major either for entering business or to engage in teaching in the public schools.

Recognition of Heidelberg as a college of standard rank was assured when her program and resources were approved by the leading accrediting agencies of the country. When the National Conference Committee on Standards of Colleges and Secondary Schools defined a system of entrance units, and semester-hours for college credit, Heidelberg strengthened her program to conform.

In 1914 radical changes were made in the curriculum. Heretofore four programs of studies were provided: Classical, Philosophical, Scientific and Literary. Each required four years for completion. They varied in their emphases. In the Classical Course the ancient languages held a traditional place of honor. In the Philosophical Course, modern languages were substituted for Greek, and Latin was required for a single year (in addition to four units of high school Latin). Otherwise the subjects were the same as in the Classical Course. The Scientific Course placed emphasis on science, mathematics and modern languages. The Literary Course, often elected by the women, offered English, German, Romance languages, music, art and public speaking (then called oratory). It was a "distinctly language course."⁵ In large part each course was prescribed and uniform and there was little need for student educational guidance.

At its meeting February 9, 1914, the Board of Trustees, following the recommendation of the College faculty, adopted a new curricular program. Unit entrance requirements were defined and clarified. The Literary and Philosophical courses were discontinued. Students in the Liberal Arts were required to choose between two general courses of study: the Arts course, leading to the degree of Bachelor of Arts (A.B.); and the Science course, leading to the degree of Bachelor of Science (B.S.). Again this was a concession to the growing tendency to specialization, the requirements of the first two years being designed to "enable the student to lay a good foundation for more technical work in any particular division of science and mathematics."

In conformity with a general movement in the colleges of the country, the "group elective" system was adopted. Two purposes dominated the curriculum. The first was designed to give a comprehensive view of the "general field of modern knowledge"; the latter to give "an intimate acquaintance with some particular portion of that field." To accomplish the first purpose there were specific requirements from

⁵ See Catalogues of Heidelberg College for 1913-14 and preceding years.

each of four groups of study: Group I (English, Latin, Greek, German and Romance Languages); Group II (Mathematics, Biology, Physics, Chemistry and Geology); Group III (Oratory, History, Political Science, Economics and Sociology); and Group IV (Education, Psychology, Philosophy and English Bible).

For the first time a definite scheme for appointing advisors for students was announced. Compared with recent plans these were embryonic. Mental and other standardized tests were in their infancy and it was just about this time that a course in mental testing was first being given in an American university, though it was limited to individual testing, group testing still a thing of the future. The advisors were to give educational and curricular advice. At the end of the sophomore year the student was required to select a major subject in which he was required to do his chief work for the remainder of his course. The head of the department in which the student chose to major became his advisor and approved his entire program, required and elective. Because of the special purpose of the Scientific Course, those who chose to study for the B.S. degree were assigned to an advisor who instructed in one of the sciences. Freshmen and sophomores in the Arts Course were advised by the president, secretary and registrar in making out their registration cards. This general arrangement was to remain essentially unchanged until the meeting of the Board of Trustees on December 11, 1935, when another marked change was introduced which basically was the curriculum required at the close of the College's first century.

Under the new plan specific subjects were prescribed in the freshman and sophomore years with all subjects except a course in philosophy free for specialization in the junior and senior years. To the requirement of a college major were added other subjects denominated "allied subject" (related subjects), the major and allied subjects together constituting the "field of concentration." The head of the major department remained as the student's advisor, who assisted him in his choice of correlated, or allied subjects. The field of concentration comprised approximately one-third of the entire work of the college course.

To assist students in selecting their courses wisely the catalogue gave specific suggestions for "pre-vocational" courses in the principal study areas, providing also full suggested programs for those who wished to choose curricula preparatory to business, dentistry, engineering, law, medicine, the ministry and other forms of religious work. Patterns for

those contemplating entrance into teaching were set by the department of education. By this curricular plan the guidance aspect of the College's work was enlarged, the heads of departments now being responsible for the field of concentration. This was a further movement in the direction of prescribed general education in the first two years, and specialization in a pre-occupational or pre-professional area in the two upper years.

A feature of the curriculum which distinguished Heidelberg from colleges not related to a church was the insistence that students have courses in religion and ethics. During the earlier years of President Miller's administration students were required to pursue credit courses in Bible, five semester hours for the Arts degree, three semester hours for the Science degree. In addition four semester hours in ethics and three semester hours in Theism (evidences of Christianity) were compulsory for the Arts degree. Later the requirement of Sophomore ethics and Senior Theism was removed, though a three-hour course in ethics or general philosophy was retained. The net result was a reduction in the total requirement in religion and ethics.

The years of the quarter century from 1912 to 1937 were golden years in scholastic and religious gains but, too, in material development which sustained them. It has already been narrated how the new library building and the science hall were secured. Each important occasion was used as a base against which further progress was made. At each such event new hope was inspired for the future. Typical was President Miller's address at the dedicatory ceremony for the library when the building was set apart to "all the high and holy uses of Christian education." After acknowledging the dependence of the institution on Almighty God, for Whose glory and advancement of Whose Kingdom, Heidelberg was founded, tribute was paid to the donor, Mr. Andrew Carnegie in his gift of a building "convenient and commodious," "Constructed of stone and brick and iron" . . . to "endure all the ravages of time, beautiful and inviting," . . . "to attract the hearts and minds" of young men and women. In his address he stressed the importance of good books which "hold the treasures of all ages," . . . a "meeting place" of the "great and good." He concluded:

May its spacious doors swing wide to all earnest and sincere seekers after the truth! May its shelves hold the best treasures of the ages. May its silence calm the spirit and open the heart to all the gracious and benign influences of that wisdom which is from above and which James the Apostle says is "first pure, then peaceable, gentle and easy to be entreated,

full of mercy and good fruits, without partiality and without hypocrisy. Above all may this building be consecrated to the services of Him who is the Truth as well as the Way and the Light.”⁶ (Quotation repeated)

The addresses on such occasions reached the hearts and minds of the hearers and stimulated additional gifts from the College’s constituency which, President Miller always declared, was composed of three groups: the members of the Church; the former students and alumni; and the citizens of Tiffin.

Four years later the facilities of the college were enlarged when a large brick residence, for many years the house of Dr. J. I. Swander, was purchased. Located at the corner of Greenfield and Hedges street, adjacent to the campus, it was secured to provide additional housing for women students. It was completely overhauled and remodeled, the upper floor used as a dormitory for women, the lower floor for social rooms. It was first designated *Conservatory Cottage*, but later, when other residence halls for women were built, it was renamed the *Home Economics House*.

It was only a month before when a bold plan was outlined by President Miller to raise a half million dollars for buildings and endowment, a proposal which was given the sanction of the Ohio Synod.⁷ Each classis of the Synod was urged to effect an organization to prosecute the campaign for funds. With characteristic vigor the president did not long delay getting the drive for funds under way. The European phase of World War I had begun in 1914, the country was prosperous, and the time seemed propitious.

Only a few months afterward, at the opening of the Second Semester (February 1917), President Miller announced that two large initial pledges had been made conditional on the half million being raised. The first and largest was a pledge by Frank A. Seiberling, an ex-member of the Class of 1879, then president of the Goodyear Rubber Company, to contribute \$75,000 toward the building of a new gymnasium; the second, a pledge of \$30,000 by a prominent layman, a successful business man who wished his name withheld. Both were members of the Board of Regents. With this encouragement events moved quickly. In a four-day campaign the student body, now totaling 650, pledged more than \$10,000 toward the Half Million Fund.

But clouds began to cover the bright sky. On April 2, President Wilson asked the Congress of the United States to declare war on

⁶ *The Kilikilik*, “Some Reflections on Dedication Day,” October 11, 1912, pp. 3-4.

⁷ *Proceedings of the Ohio Synod*, Wadsworth, Ohio, October 1916, p. 33.

Germany, a recommendation which was followed four days later. This was just sixty days after the campaign had begun. The response of the churches to their challenge had been gratifying and a total of \$240,000 was raised. But now attention and energy of the people of the country was diverted. The College enrollment dropped from 650 to 484, more than a fourth. In his report to the Board of Regents in May the President declared:

The increasing demands of the war, especially for such benevolent activities as the Y.M.C.A., Red Cross, etc. must have first consideration. "Our campaign therefore is inactive for the present." Until these conditions arose the response in the churches was very gratifying. There is no doubt that the friends of Heidelberg will bring this campaign to complete success just as soon as conditions are favorable again.⁸

Though no one was asked to do so, many sensed the great need, and paid their conditional gifts voluntarily. The city of Tiffin vacated the portion of Hedges Street which joined the Armstrong Athletic Field on the West.

Major attention was now demanded by the changes brought about by the war. Again student enrollment dropped, to a total of 331, little more than half of that just prior to the opening of the war. A considerable number of members of the faculty entered military service. Living expenses increased. With decreased enrollments the College, as many other institutions, was in severe financial straits.

On October 1, 1918, a Students' Army Training Corps was organized under the auspices of the War Department. It was necessary to alter some buildings and make modifications in the program of the College, but this was accomplished satisfactorily through a sense of patriotic duty. Four army officers, all college men, were assigned to duty with the unit, which was composed of 148 men. Founders Hall was used as a barracks and the *Ladies Hall*, renamed the *Annex*, together with a private home which had been purchased, used as mess halls. The Government financed the instruction, subsistence and housing of the unit and reimbursed the College for alterations which had been made in buildings. The Armistice was signed on November 11, 1918, and on December 20 the unit was discontinued. An offer of the Government to establish a permanent unit as an officers' Training Corps was not approved. Writing of this experience President Miller wrote:

⁸ *Acts and Proceedings of the Ohio Synod*, Delaware, Ohio, October 1-3, 1918, p. 29.

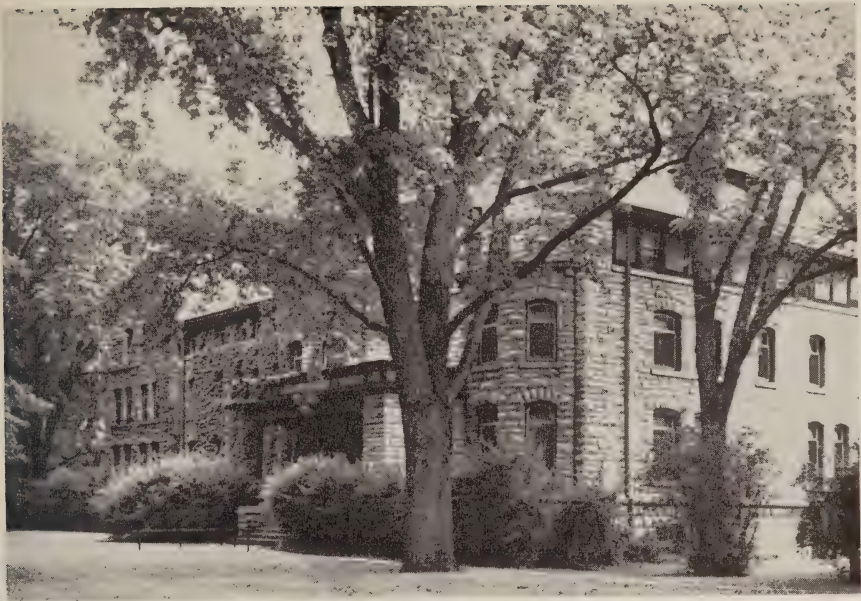
There were difficulties to overcome and adjustments to be made—and there was some sacrifice too—but we were all glad to feel that we had some definite share in the fight for the great cause of righteousness and peace.⁹

In September, prior to Synod's meeting, it was announced by President Miller at the opening chapel service of the year that the new gymnasium was about to become a reality, that the architect had inspected the grounds at the intersection of Hedges and Greenfield Streets, then the site of the *Annex*, which was to be demolished and replaced by the Seiberling gymnasium. However, this hope was not to be realized for many years. It was a story, in these later days to become quite familiar, "increasing cost of material and labor."

And there were other pressing needs. The Church at large sensed the need for a great post-war effort to finance its many operations. At a special meeting of the General Synod held in March, 1919, a Commission of twenty-five members was appointed to plan a *Forward Movement* of the whole church, to include its twelve educational institutions (seminaries, colleges and academies), the boards of Home and Foreign Missions, the Sunday School and Ministerial Relief boards. President Miller was made chairman of the Commission. While a survey of needs was in progress, a tentative arrangement was made whereby Heidelberg was to receive a minimum of \$300,000 for endowment which, together with the sum previously secured, would complete the Half-Million Dollar Fund. It had been agreed that, when the campaign became inactive at the beginning of the war, it would be concluded as soon as it was over. With the projection of the Forward Movement, the plan was changed, since the contributions from that source, if the drive were successful, would complete the fund. Cash payments and honoring of pledges on the two hundred and forty thousand dollars had swelled the fund, included among which were mortgages from Ralph Rickly, totaling forty-one thousand dollars to endow the S. S. Rickly Professorship in Education in his father's honor.

Other unexpected assistance was forthcoming. In December 1920 the General Education Board (New York City) in accordance with its plan to distribute \$50,000,000 given by John D. Rockefeller to assist in raising salaries of college and university staffs of the country, pledged \$150,000 for endowment on condition that the College would add \$300,000 to the endowment fund for the same purpose, a sum which was paid several years later. As it was finally approved by the General Synod Heidelberg was to be allotted \$600,000 from the

⁹ Report to the Board of Regents of Heidelberg University, June 10, 1919.



WILLIARD HALL
Residence Hall for Women
Completed 1907



FRANCE HALL
Residence Hall for Women
Completed 1925

Poems in Stone I



Science Hall
Completed 1913



The Library
Completed 1912



College Commons
Completed 1926

Poems in Stone II

proceeds of the Forward Movement. As the total amount was not pledged the amount actually received finally amounted to less than was contemplated. It was not until June, 1926, that the principal sum could be claimed from the General Education Board. In the meantime the General Education Board made special grants to help in meeting the salary schedule, \$15,000 for the two years when it was expected that the full amount would be in hand.

Only a month earlier the largest single bequest ever to come to the College became available. Mr. Lewis Selle, Tiffin business man, in his will made Heidelberg his residuary legatee, after generously providing for relatives and friends and, as a result, Heidelberg received the "princely" sum of more than \$160,000. Mr. Selle, a native of Bavaria, Germany, came to America as a boy, learned the tinner's trade and followed it for thirty years, after which he engaged in business. He invested his savings in a men's furnishing store to which he later added a tailoring department. He gave financial help to many boys working their way through college. President Miller, as a student, learned to know him as a patron of his store. A friendship grew up which endured through the years and which resulted in numerous gifts by Mr. Selle. He assisted financially when the gymnasium was built; was one of the most generous contributors to Williard Hall; purchased seven or eight hundred volumes for the library; and crowned a life of giving in his final bequest.

With funds already in the treasury added to others in prospect, a total endowment of a million dollars could be envisioned. The College could now expand the program of developing leaders for church and state to which it was committed. A survey of the occupations and callings preparatory to the campaign in the Forward Movement showed that of nine hundred seventeen alumni, one hundred ninety-seven were engaged in the field of religion, one hundred seventy-seven in education, one hundred ten in other professions, while one hundred seventy-five were deceased.

In view of the contributions made to the endowment fund, it was felt that additional funds for buildings should be obtained in Tiffin and Seneca County. A five year development plan, projected in 1920 included an increase of \$500,000 in the endowment fund, a goal now realized. It aimed at doubling the student enrollment, and providing new buildings. That the aims were not modest for the day is attested by the fact that the buildings to be included as fast as money was available were a new commons for men, a chapel, an additional

science building, a remodeled Founders Hall, and a central heating plant.

The culmination of the development program was to occur in June 1925 at a celebration of the Seventy-Fifth Anniversary of the College's founding. A committee of fifteen was appointed, five from the Ohio Synod, five from the Board of Regents, and five citizens of the city of Tiffin. At a mass meeting of students and Seneca County Alumni in May, 1923, Mautz and Stafford, financial campaign experts who were engaged to conduct the drive for funds, explained the plans and the building program. A week later, June first, a chapel session was held, conducted by John H. Rininger, '24, a junior in the College, at which the participation of students was solicited. The loyalty and devotion of the students quickly asserted itself. The average pledge of all persons solicited was \$15.00; of those who pledged, \$94.00, an average gift of more than one hundred fifty dollars in terms of present purchasing power. The citizens of Tiffin and Seneca County were challenged to secure a quarter of a million dollars for land and buildings; the graduates, former students and friends another quarter million.

The first major result of the local campaign was shown in a completed fund for a commons building—one badly needed. In the earlier days students boarded in clubs. When Williard Hall was built the young women had their own dining room. But the men still took their meals in clubs, restaurants, or privately. This grew more and more unsatisfactory. On January 1, 1919, a college commons for men was opened in the Kline property at 44 Greenfield Street, a building which stood on the right of the home of the present treasurer of the College and which was removed when the new commons building was erected. The gifts of six hundred citizens of Tiffin and Seneca County in the local campaign of 1923 provided the funds for the new stone building and made it possible to proceed with erecting it. It had been hoped that the cornerstones for both the College Commons and France Hall could be laid at the Seventy-Fifth Anniversary commencement. However, the bids for the erection of France Hall were considered too high and were resubmitted, and the cornerstone layings were deferred until Homecoming Day, October 3.

Though this was a disappointment the Seventy-fifth Anniversary was celebrated with great enthusiasm and renewed impetus was given in developing the "Greater Heidelberg." A committee of fifteen, three from each of five bodies, was appointed. There were representatives

from the Ohio Synod, the Board of Regents, the faculty, the alumni, and the city of Tiffin. The faculty members were President Miller and Professors H. L. Beam and Martin Walker Smith. The major, at least the most spectacular, event was the presentation of a historical pageant, with a "dip into the future" to which was given the significant title, "Dreams and Visions." It was staged on the lawn at the rear of Williard Hall against a natural setting of trees and shrubbery. Bleachers and benches were inadequate for the huge audiences which attended, 2000 on the first night, 3000 on the night following. Flood lights, simple scenery, large crowds dominated the scene. Dr. Mary I. Park was the author of the pageant, Professor H. Dana Hopkins, the producer. Twenty-five hundred copies were printed and distributed free to the alumni and visitors who attended.

The formal celebration occurred in Rickly chapel in the afternoon. A long academic procession formed on the lawn in front of Science Hall, including the president and speakers, eleven candidates for honorary degrees, members of the Board of Regents, delegates from institutions of learning, representatives of religious bodies, faculty, alumni and students. The procession filed into Rickly chapel while "America the Beautiful" was played on the organ. After an invocation by Henry J. Christman of the Central Theological Seminary, Dayton, and a solo by Miss Phoebe Settlage, the address of the day was delivered by President W. O. Thompson of Ohio State University, who said in part after recounting the great educational developments in Ohio colleges:

There can be no doubt that the Christian college has been a major influence in the great developments just mentioned. It has furnished both the leaders and the inspiration for the accomplishments of the past fifty years and with its work has created the desire for the further education of the people. "Education," said Dr. Thompson, "begets the desire for education." That is the reason why Ohio colleges are full to the point of overflowing and that insures the continued interest of this state in the success of all educational institutions.¹⁰

Homecoming Day, October 3, 1925, is memorable, for then the cornerstones of two new stone buildings were laid. Construction of France Hall had already been begun. This magnificent building was provided by George A. France, Toledo, Ohio, member of the Board of Regents, as a memorial to his mother. A native of Bloomville in Seneca County, he followed in his loyalty and gift a devotion similar

¹⁰ *The Kilikilik*, June 26, 1925, p. 2.

to the generosity which was shown by his father and mother which enabled the College to use stone rather than brick when Williard Hall was erected. France Hall, of Gothic architecture corresponding to previously constructed buildings, was built to accommodate seventy girls in the individual rooms and to furnish dining facilities and halls for two women's literary societies. The green trees, shrubbery, and lawn, the gray limestone walls and red tile roof create a blend of dignity and repose which typifies the enduring values which are so characteristic of higher educational institutions. The Commons, of similar construction and situation can really be considered a twin building. It contains a dining hall easily accommodating 240 students, a lounging room, reception room, a modern kitchen and large storage rooms.

The program in the chapel at ten o'clock Saturday morning followed a processional of college members. The address of the day was delivered by the Reverend Dr. John C. Horning, '91, of St. Joseph, Missouri. Long a prominent church official as Superintendent of Missions, he inspired his listeners:

The preeminent concern in life is how we shall invest it. The cornerstone represents the material aspect, the interest of citizens and friends in the development of higher learning. The problem of youth is found, however, in the new science of economics. It involves not the necessary material returns or the usual material investments but rather this capital of life.¹¹

The audience then moved in procession to the building sites, first to France Hall, then to the Commons. The only mark on the cornerstone of France Hall is the date, 1925, this in accordance with the wish of the donor. In the copper receptacle were placed copies of the following: the Bible, Constitution of Heidelberg, Commencement edition of the *Heidelberg Bulletin*, the latest issue of the *Kilikilik*, a student handbook, copies of the *Christian World*, the *Daily Advertiser*, the *Tiffin Tribune*, and a glass plate provided by Dr. Kleckner. At the Commons President Miller reviewed the generosity of the people of Tiffin in this and previous gifts. Again, the cornerstone bore only the date, 1925, and in the copper box were placed duplicates of the articles placed in the cornerstone of France Hall. The glass plate bore the legend "This building is the gift of citizens of Tiffin and Seneca County, October 3, 1925." The South campus was now extended, and President Miller explained plans which had been made for campus development.

Though not a college building and not located on the college

¹¹ *The Kilikilik*, October 7, 1925, p. 1.

campus, because of their interest in its work many students and faculty members joined the committee of the Women's Missionary Society of General Synod in breaking ground for the missionary home at the corner of Clinton Avenue and Hunter Street, Tiffin. The building has two apartments for the use of missionaries on furlough. It was made possible by the gifts of five hundred women and girls of Ohio. The plan to locate the building in Tiffin was originated by President Miller. Participants in the exercises were Mrs. Nevin Kerst, of Canton, and Mrs. R. W. Herbster, of Prospect, Ohio. In the afternoon a concert was given on Armstrong field.

Another feature of the commencement season was the educational conference at which addresses were delivered by President R. M. Hughes, of Miami University, President Emeritus Charles F. Thwing of Western Reserve, and Dr. Paul L. Leinbach, Editor of the *Reformed Church Messenger*. The entire program emphasized the objectives of the small Christian college such as Heidelberg.

The alumni luncheon was held in two large tents erected to the West of Science Hall. Rev. Dr. Emil P. Herbruck, '75, a member of the fifty-year class was toastmaster.

More than forty thousand dollars was raised by the alumni, thirteen thousand of which was paid in cash.¹² A social night had been arranged. The campus was electrically illuminated, high-lighting the stone buildings by the use of great flood lights, while the light from two hundred lamps shown down through colorful shades of red, orange and black on the bands of alumni and friends grouped together in conversation. This dramatic scene was planned by Professor G. A. Stinchcomb and his committee. Russell Krammes, '06, assisted with the plans which were carried out with the cooperation of the Ohio Power Company.

A few months later (October 30), on Homecoming Day, France Hall was dedicated. There was a reception in honor of Mr. and Mrs. George France, an address by President Joseph H. Apple of Hood College, a Hallowe'en party and, as is usual on such occasions, a football game. Visitors noted that one of the old College buildings which had long been a landmark had disappeared. The Ladies Hall or Annex had been torn down to secure the brick and lumber needed in constructing the Commons.

At the next commencement in June, 1926, the Commons was dedicated. The address on the occasion was given by President George

¹² *The Heidelberg Bulletin*, Vol. 10, No. 2, July, 1925, pp. 23-25.

Leslie Omwake, of Ursinus College, after which the edifice was presented to Mr. Bareis, the president of the Board of Regents, by the building committee.

On November 11, 1926, Founders Day, simultaneous alumni meetings were held in Akron, Cleveland, Dayton, Detroit, and Tiffin to listen to a program of music over station WWJ in Detroit, which was broadcast by eight representatives of the Conservatory of Music. Enthusiasm for the College was running high.

Gifts continued in a steady flow. A beautiful upright piano was given by Mrs. A. K. Zartman, '75, who had earlier presented the organ chimes, and had provided the funds for decorating Rickly Chapel; a handsome sum in a check from Mr. Bareis; a bequest of \$5,000 from the estate of John D. Gougar, of Lafayette, Indiana; a loan fund of \$1,000 established by Dr. Charles A. Aaron of Detroit; a check for \$25,000 by an anonymous donor; Christmas gifts for 1926 which added \$31,000 to the endowment fund.

It was now decided that the first college building on the campus ought to be remodeled. Its committee reported to the Ohio Synod that the building was in poor condition, that it would either have to be repaired or demolished. In view of its sound, fireproof construction and "since this building is sacred to many people of the Reformed Church, and many among the alumni of the College," it was recommended to Synod that a committee be selected to seek ways and means of remodeling it.¹³ Before action was taken the possibilities of remodeling were explored and a survey of sentiment on the subject was taken among the alumni which brought the committee to the conclusion that the building ought to be preserved as a "testimonial to the vision, faith and courage of the founders."¹⁴ Synod approved the project, and the building was officially named Founders Hall in honor of the pioneers of the College. The Board of Trustees confirmed the action (January 12, 1928) and it was determined that the original exterior and interior architecture should be preserved, but that the building should be modernized in heating, lighting, ventilating and modern conveniences installed. Money was slow in coming but on October 11, 1929, the dormitory rooms were ready for occupancy and the men moved in. The exterior view, restored in pure Colonial style, made it one of the finest buildings architecturally on the campus. The exterior walls had been sandblasted, the paint removed, the walls

¹³ *Acts and Proceedings of the Ohio Synod of the Reformed Church of the United States*, October, 1926, p. 29.

¹⁴ *Op. cit.* October, 1927, pp. 28-29.

repointed with mortar, the wood lintels above the windows replaced with stone, the original Colonial windows repaired, new maple floors laid, steam heat installed and new furniture provided. As remodeled the building consisted of two parts: dormitory rooms for men, and recitation rooms. At this time only the residence section was ready for occupancy.¹⁵ The following June the Board of Trustees instructed the committee to complete the remodeling and to borrow funds, if necessary. The total cost came to over \$65,000.

It had been hoped that the Seiberling gymnasium could be constructed soon after. In 1928 Mr. Seiberling conveyed securities to the College in the form of stock, to cover the amount of his pledge to the Half Million Fund. The economic inflation consequent to the close of World War I had resulted in a rise in the consumer's price index of the U.S. Department of Labor amounting to between twenty-five and thirty per cent between the years 1917 and 1928.¹⁶ Other prices rose in proportion, so to proceed with building the gymnasium was impracticable and practically impossible. When the depression followed in 1929, and prices crashed lower, the value of the securities in which the money was invested fell again, making it impossible to effectuate the intent of the donor. It was necessary to secure additional funds to complete the project, and other factors and conditions intervened so that it was still to be many years before the structure became a reality.

Other important, even though smaller, gifts had been secured throughout the term of President Miller. Many prizes and scholarships were established. They are only listed here as they are described more fully in the annual College Catalogue: the Kefauver Memorial Prize (1905) of \$1,000; the Stoner Memorial Prize (1909) of \$1,000; the Thomas F. Keller Prize (1913), \$2,000; the William A. Reiter Prize (1921), \$500; the Alexander and Christina Garver Memorial Prize (1924), \$500; the Williard Memorial Prize (1929), \$1,000; the F. J. Brand Prize (1929), \$500; the E. J. Shives Prize in Chemistry (1935), \$1,000.

Other acquisitions were the Charles H. Jones Collection of Minerals, presented by the father of Dr. J. W. L. Jones of the Department of Psychology, a gift valued at thousands of dollars. The entire third floor of the Science Hall is assigned for their display. In 1933 the J. C. Rhodes Collection of Butterflies was presented by J. C. Rhodes of Cleveland, father of Mrs. Owen G. King, who later gave her magnificent gift to the College. In 1936 the Loose Memorial Library Fund

¹⁵ *The Kilikilik*, October 16, 1929, p. 1.

¹⁶ Based on tables furnished the author by the Department of Labor.

was established to purchase books or other helps in the study of Bible and the Christian Religion. Otto Schmidt, president of the Board of Trustees, provided for campus walks and landscaping.

Many endowed scholarships were provided. George C. Kalbfleisch contributed \$10,000 to provide scholarships for worthy students. In 1921 the Eugene C. Stacy Memorial Fund of \$1000 was established to aid a worthy student in the Conservatory of Music. Other loan funds were provided to aid students in need of funds to secure their education.

A plan for "Living Endowment" was inaugurated under sponsorship of the Alumni Association in 1926. The alumni of the College have always been generous supporters, both in the educational phase and in supplying financial strength for the College's program. The earliest minutes of the Alumni Association which have been preserved, date from June 18, 1872. Evidently an organization had been effected earlier, as at this first recorded meeting the "constitution was *revised* and adopted."¹⁷ This first meeting of the Association, held in Founders Hall, was attended by twenty of the one hundred two graduates. In each succeeding commencement week, annual meetings have been held. In the earlier years two or three sessions were held during each commencement season, with a business session in the forenoon, a luncheon at the "hall of Grammes," a downtown restaurant (costing twenty-five cents a plate), and an alumni address at National Hall on Washington Street in the evening. At the 1872 meeting the project of endowing the chair of English was begun. Eight alumni and their friends subscribed \$1100 for the purpose at this meeting. They designated the chair the "Alumni Professorship of Belles-Letters." They proposed to collect \$15,000 as the endowment of which they represented to the group gathered, \$4,000 had been raised. In effect, the chair was partially supported from this date as they agreed to pay \$240 a year toward the professor's salary. Until the Association was able to assume payment for the full salary, the professor was to be allowed to discharge "such other labor" as would be agreed upon by the professor elected, a committee of the Alumni Association, and the faculty of the College. George W. Williard was chairman of the association at the time.¹⁸ In 1887 action was taken toward reviving interest in the "long neglected" endowment. It was by that time considered that \$20,000 was necessary for the endowment.¹⁹

¹⁷ This and considerable information following was supplied by E. R. Butcher, the present Alumni Secretary.

¹⁸ *The Heidelberg Argus*, "The Alumni Professorship," April 15, 1893.

¹⁹ *Heidelberg Monthly Journal*, "The Alumni Professorship," July, 1887, p. 941.

Again the project lagged. "Hard times came." In 1894, a committee of the association, S. E. Neikirk, chairman, wrote to the members that "for a number of years no effort has been made to increase this amount" (\$5,302) and urged every graduate of Heidelberg to contribute.²⁰ Two years later the fund aggregated \$13,000, and more than a thousand dollars more was added before the report was presented to the Board of Regents, making a total of \$14,000. Professor C. O. Knepper was the first person elected to the professorship, but he soon resigned and was succeeded by A. D. Keller, who filled the position for many years prior to his retirement.²¹ His election was in accord with a resolution of the Alumni Association that they would name "one of our own number for the chair we are endeavoring to endow." In 1899 a life insurance plan was approved to complete the endowment. The project was never completed so far as its original plan was concerned, but alumni engaged in many other activities such as purchasing books for the library, securing funds for audio-visual and other classroom equipment, and presenting funds for student scholarships.

The "Living Endowment Plan," inaugurated in 1926, presents an annual challenge to the alumni to contribute to current expenses, the amounts received actually being equivalent to the interest which would be received from a large endowment fund. For the Centennial Year 1950-51 the income from this source was \$5,456.00, equivalent at an interest rate of four per cent to the amount of income which would have been received on a principal investment of \$136,400.00.

Not only have the alumni contributed in a material sense but also in promoting the objectives of the College and in maintaining morale among the graduates. The annual alumni banquets have been times of inspiration and good fellowship. After College Hall was finished in 1886 up to 1893 the banquets were served in its corridors although occasionally the banquet was omitted from the program. With the completion of the Museum-Gymnasium, the 1894 banquet was held in that structure, now the student center known as "The Castle." Sometimes the banquets were served in large canvas tents. Since 1920, except in the Centennial Year of 1950, when a record-breaking total of 760 were present, the annual meetings have been held in the College Commons.

As early as 1891 a proposal was made to admit non-graduates as well as graduates to alumni membership. It was not until 1926 that such

²⁰ *The Heidelberg Argus*, "Alumni Notes," April, 1894.

²¹ *The Heidelberg Argus*, "Alumni Notes," June 1896.

action was taken. In 1942 any non-graduate who had been a full-time student for a period of at least a year was made eligible to associate membership with the same privileges held by graduates in the year of their graduation.

In 1902 the Ohio Synod requested the Alumni Association to nominate a candidate annually for the Board of Regents. As members were elected for a term of four years, this resulted in a membership of four alumni on the Board of twenty-four members. Since 1941 the association has been accorded the privilege of electing five of the thirty members.

In 1922 the first alumni roster was published as a separate volume. It has continued regular publication since, the last issue appearing in 1950. A bi-monthly *Heidelberg College Bulletin* is distributed to all alumni without charge. There are now on the mailing list 4,300 former students of whom 2,714 are graduates. The office of alumni secretary is combined with that of Director of Admissions of the college. There are now nineteen area alumni clubs which meet annually in strategic centers. They elect their own officers. In some areas the women graduates have organized alumnae clubs which hold frequent meetings.

In the earlier years the business of the Alumni Association was an adjunct duty of one of the College professors who sometimes served as a field agent to interest high school students in Heidelberg. With the election of E. R. Butcher, '17, as Alumni Secretary and Director of Admissions in 1925, the office developed rapidly with the result that there is now an energetic well-knit organization which serves well in coordinating the work of the alumni with the program of the College. It was fortunate that during the years of the depression of 1929 and World War II there was firm financial support which assisted in maintaining the size of the student body through the scholarships provided.

At the climax of the great forward surge in the College's history when endowments and new buildings were being provided, college enrollment was reaching new heights, academic standards were being raised, and a general air of prosperity and optimism was pervading the institution. The twenty-fifth anniversary of Dr. Miller's presidency was celebrated by fitting exercises in Rickly Chapel when an appropriate address was delivered by President J. Knox Montgomery of Muskingum College (April 29, 1927). A fund totaling almost three thousand dollars was contributed by the alumni to send President and Mrs. Miller on a trip abroad. On February 15, 1930, a tour was taken touching on points on the Mediterranean, including the Holy Land, return being made just before the Honor Day celebration in May.

The country was now in an upsurge of economic affluence, reaching dizzy heights. But prosperity was not to last. Much apprehension was felt at the booming financial condition. The blow of recession fell suddenly and catastrophically after several nervous gyrations of stock prices up and down on the New York Exchange. In October, 1929, the bottom almost fell out. Countless thousands of shares were dumped on the market by frightened speculators and investors at almost any price they could get. In a single day "a record turnover of 16,410,000 shares was registered and the average price of fifty stock leaders fell almost forty points."²² The price of some stocks broke as much as 66 points in a single day. They lost four-fifths of their former value within little more than three years time. Within a year 1,553 banks had closed their doors. Between the years 1929 and 1933 farm incomes shrank an average of fifty-seven per cent. What was certainly one of the longest and most appalling financial depressions in the history of our country followed. It was only with the outbreak of World War II that prosperity returned.

It was natural that the spirit of shock and despondency which had so severely shaken the social and economic fabric of the country should be reflected in college affairs and on the College campus at Heidelberg. It was extremely difficult to secure gifts from the constituency of the College, many young people did not have the funds to attend, and the general morale was shattered and low. In most institutions of higher learning of the country the impact of the depression was not felt greatly from its onset in 1929 through the greater part of 1931. Salaries of the Faculty had not been readjusted downward and the era of falling prices left the staff members with an economic advantage due to increased purchasing power. The depression really arrived at the campuses of the country in force in 1932, when financial retrenchment became the rule.²³ A study of The American Association of University Professors through its Committee Y: *Effect of Depression and Recovery on Higher Education* in 1937, the year in which President Miller retired, showed that eighty-four per cent of the institutions had cut the salaries of their teaching staffs. The denominational colleges reacted earliest, but the public institutions tended to impose larger reductions when they did come. In general cuts were most severe among instructors and teachers on the lower rank levels. As a group, however, the teachers suffered less than those other professions, college

²² Beard, Charles A., and Mary R. Beard, *America in Midpassage*, Vol. I, p. 59. The Macmillan Company, New York, N.Y., 1939.

²³ Willey, Malcolm M., *Depression, Recovery and Higher Education*, McGraw-Hill Book Company, 1937, p. 3.

faculty members suffering approximately 15 per cent reduction in income; clergymen, 26.4 per cent; lawyers, 30.2 per cent; physicians and surgeons, 42.9 per cent; dentists, 47.3 per cent, and consulting engineers 62.2 per cent. In many institutions adjustments were made without serious friction between the teaching staff and the administration, in others there was "hidden hostility" which became evident in many forms. The attitudes of student bodies changed, too. It was observed that they took a more lively interest in social and economic problems than they had ever done before. College newspapers tended to become more leftist than the student attitudes as a whole.²⁴ Vocal radical and "leftist" student organizations attracted much attention, even though they were small in membership. On the whole the movement was toward liberalism. In the welter of political discussion between the adherents of active New Deal philosophy and conservatives there was much heated polemic hostility between groups.

At Heidelberg events followed the general national pattern. Three successive salary cuts in 1931, 1932, and 1934, respectively reduced the salary of the president approximately thirty-five per cent; the faculty receiving above \$2000, about twenty-eight per cent; and instructors in the lower salary range, approximately twenty-three per cent. In 1934 the last of the salary cuts was cancelled and the amount of the reduction restored.

There had been some friction on the campus. Certain staff members were opposed by a considerable group of the students and to a degree were supported in their position by a sector of alumni, faculty, ministers and members of the Board of Trustees. When the difficulties already faced increased due to the economic hardships which the country was undergoing, discontent increased. Students held mass meetings, there were unofficial meetings of the faculty and in December, 1930 the Board of Trustees appointed a committee to confer with various constituent groups to determine the cause of decline in student attendance and to study methods of increasing the enrollment. The committee was also instructed to look into the need for scholarships. As a result of their investigation the Executive Committee, after considering the campus situation, unanimously declared their fullest confidence in the president's administration, calling attention to his success "in building up the present large endowment, increasing a most efficient teaching faculty, in the successful management of the whole institution."²⁵ One

²⁴ *Fortune*, Vol. 13, p. 158, 1936.

²⁵ *Minutes of the Executive Committee*, May 12, 1931.

of the points in dispute was centered about the issue of whether the institution should permit dancing, card-playing and smoking on the campus, a proposal which had both friends and foes. The By-Laws of the college at the time forbade these.

At its June meeting the Board of Trustees commended the president and faculty "for requiring obedience to the rules and regulations prescribed by them consistent with the spirit of the Church, and in leading the students to conduct themselves with dignity and decorum." At the same time they took recognition of the desire for changes in the "social program" of the College and authorized committees to make a study of the matter—three from the Board of Trustees, three from the faculty, three from the alumni, and, if the Synod desired, three from the Ohio Synod.²⁶ As a result a survey was made of opinion among alumni, ministers and others and at the next meeting of the Board²⁷ it was recommended that the faculty devise and prepare plans for "broadening and liberalizing the social program of the College," a committee of the Board of Trustees being authorized to cooperate with the faculty committee.²⁸ Action was taken at once and at its next meeting,²⁹ the president reported that "Pursuant to the action of this Board, dancing and card playing were added to the social program of the College" and that the Dean of Women had been given full supervision of the new program. Though he had opposed the change President Miller made provision for carrying out the Board's action, though he himself never attended any of the functions.

The impact of the depression added to the rising discontent and there were "incidents" on the campus which sapped the unity of the College which existed earlier. At the June, 1935, meeting a recommendation was made by a member of the Board of Trustees, though it failed of passing, which would have appointed a college officer contrary to the president's recommendation. At the same meeting the age of retirement for faculty members, deans, president and librarian was fixed at the age of seventy, a measure offensive to some faculty members who felt insufficient notice had been given of the impending close of their terms of service.

These differences together with the general financial conditions, made it impossible to maintain the material progress which had reached its crest in the late twenties. However, at the mid-winter meeting of the

²⁶ *Minutes of the Board of Trustees*, June 16, 1931.

²⁷ *Minutes of the Board of Trustees*, December 19, 1931.

²⁸ *Ibid.*

²⁹ *Minutes of the Board of Trustees*, June 14, 1932.

Board of Trustees, in December 1933, the president was able to report a bequest from the estate of the late Henry J. Weller, Esq. in which Heidelberg was made the legatee of a fund of \$83,000, the income of the principal sum to be available after the death of certain relatives for whom a trust was established. This fund came to the College under a later administration in 1949. During the depression years a sizable deficit in the current fund had been accumulated, in part because of unpaid balances due in remodeling Founders Hall, in part because of reduced income. At the close of President Miller's administration it was possible for him to transfer to his successor a list of annuities bearing a total principal sum of approximately \$200,000, which had not yet been added to the endowment fund, as it was the policy not to consider such funds as endowment while the income derived from them was paid to an annuitant.

Curricular modifications have been described earlier in this chapter. There were marked administrative changes as well. In the earlier days practically all administrative functions were in the hands of the president, not only to plan but to execute. He kept the student records and made up the student accounts. As the College developed in size and activities enlarged it was necessary to create an administrative staff. On September 12, 1905, upon authorization of the Board of Regents. Professor T. H. Sonnedecker was chosen registrar by the faculty. He continued to serve as Professor of Greek while performing the duties of the office. He continued as registrar of the College until his death in 1928, when he was succeeded by Professor H. L. Beam. Professor Beam also continued as professor of Latin and Bible during his term in the office which ended in 1937. In 1937 E. I. F. Williams was elected registrar, the duties to be performed in addition to his duties as chairman of the Department of Education. He held the office for thirteen years, until he was succeeded in January, 1950 by Miss Lucile Christman, the first full-time officer to hold the position.

Professor Sonnedecker had been a member of Heidelberg's teaching staff for forty-one years. Always a friend to the student he was one of Heidelberg's most popular professors. For eleven years he was secretary of the faculty, and after the death of President Peters he served as Acting President of Heidelberg during the year 1901-02.

Professor Beam came to Heidelberg from the active ministry in 1909 and immediately became a leader. As an interim pastor while on the staff, he was largely instrumental in bringing about the harmonious merging of the First Reformed and Grace Reformed churches in

Tiffin into Trinity Reformed Church, which later became Trinity Evangelical and Reformed Church.

In 1920 the position of Dean of the College was created, F. W. Kennedy being elected to the position in which he continued to serve until his death on November 22, 1938. For two years following, Mary I. Park was acting dean of the College, being succeeded in the position by F. D. Lemke, the present incumbent, in 1940.

In 1935 the office of Dean of Men was created. E. R. Butcher, the alumni secretary, was selected as acting dean of men, a position he held until 1941, when at his own request, as he wished to devote himself more fully to his other responsibilities, the duties of the office were merged with those of the dean of the College.

In 1912, Professor A. D. Keller, of the Department of English, was elected librarian, at the same time retaining his chair in English. When the new library building was occupied, expert cataloguers were engaged who completely revised the system of cataloguing. As the years went by, Professor Keller devoted more and more time to his library position, until his retirement in 1938.

For many years the College was served by a part-time treasurer. In 1921 it seemed necessary to elect a full-time officer whose duty it would be to collect and disburse all money for current or operating expenses, to be custodian of endowment funds, to handle funds for building operations, have charge of the general office of the university and, under the direction of the Executive Committee, care for ordinary repairs of buildings. At a special meeting of the Board of Trustees, February 15, 1921, Russell G. Frantz was elected treasurer, a position he still holds.

Brick and stone, endowments, offices and administrative officers—the outward trappings of an institution are the *sine qua non* for effective teaching. But the final contribution which a college makes to its student body and to society at large is determined by its effect on the ideas, thoughts and attitudes which it engenders in the college group, faculty and students. A crisp sentence, often on the lips of President Miller was “Teachers make the school.” He had the happy faculty of attracting and retaining strong teachers. Space forbids the naming of all, even though one omits describing them and their work. It would be in poor taste to single out for mention those still living but many alumni will gratefully remember a Jeremiah Good, a Reuben Good, a J. A. Peters, of the earlier days; a Christian Hornung, a T. H. Son-nedecker, an H. L. Beam, a J. A. Beam, a Martin Osterholm, an A. D.

Keller, an F. W. Kennedy and an M. E. Kleckner—all of whom served their College for many years, several for more than forty years. All of these were skilled teachers greatly beloved by students.

It has been said that secularization in education came to its zenith in the twenties and thirties. Of course this trend was opposed to the object for which Heidelberg was founded. This tendency was strongly resisted at Heidelberg as evidenced at least by the fact that there were a number of prominent ministers on the teaching staff. The slogan "The Evangelization of the World in this Generation," became more than a catchword, and eventuated in action. A special issue of the official bulletin of the College summarizes the missionary interest. In that year the Ohio Synod set aside a day when it³⁰ was to raise funds for a Professorship of Missions, the plan for which had its origin in a meeting of the Student Volunteers of the United States and Canada in 1914. When, at that conference, it was revealed that of all missionaries sent out by the Reformed Church the great majority had been trained at Heidelberg, it was determined that there must be a Professor of Missions. There was a good background against which to build. The Christian Associations at the College had conducted successful mission classes among the students; once a month missionary addresses were given in Rickly Chapel; students were sent to mission conferences; in a single year (1917) four of the forty-two members of the graduating class became foreign missionaries.

The first instructor at Heidelberg to give a course in Missions with credit for a degree was Reverend Daniel Burghalter, D.D. who, during the first semester of 1917-18, presented two courses. About four years earlier a mission station at Yamagata, Japan was assigned to Heidelberg for support by the Board of Foreign Missions of the Reformed Church, after a request was made by the student body and the students and faculty had raised between five and six hundred dollars annually for its support. Though the professorship was discontinued after a time, this evangelistic emphasis left its mark on college life and was a factor in securing for Tiffin the missionary home to which earlier reference has been made.

For many years the sole official support of Heidelberg came from the Ohio Synod of the Reformed Church in the United States, the "English" branch of the church. The Central Synod covering the same approximate area, was "German" in character, the individual churches conducting their services in the German language. During World War I the use of the German language decreased rapidly in schools

³⁰ *The Heidelberg Bulletin*, New Series, Vol. 2, No. 4, January, 1918.

and churches. There now seemed less reason for separate bodies which occupied the same area. Consequently, at a meeting (September 28 to October 2, 1923) a union was effected, enlarging the constituency of the churches in the new Ohio Synod supporting Heidelberg to the neighborhood of 56,000 members.

Another step in church union doubled the supporting constituency of the College. In 1928 first steps toward union were taken by commissions of the Evangelical and the Reformed churches, the latter of which President Miller was a member. On June 26, 1934, the union was effected in Zion Church, Cleveland, Ohio. As finally determined, five Synods of the new church have Heidelberg under their special care and elect a majority of the members of the Board of Trustees: the Northwest Ohio Synod, the Northeast Ohio Synod, the Southeast Ohio Synod, the Southwest Ohio Synod and the Michigan-Indiana Synod. Each elects a trustee annually, giving each four members at any given time, and a total of twenty of the thirty members now constituting the Board of Trustees. Five of the other members are elected by the alumni, five by the Board of Trustees itself.

The achievements under President Miller's administration were recounted by the president of the Board of Trustees, G. C. Kalbfleisch in his report to the Ohio Synod:

I wish at this time to express briefly on behalf of the Board of Trustees our appreciation of the services rendered Heidelberg College by our beloved President, Dr. C. E. Miller, who has completed thirty-five years of service. When he became President Heidelberg College presented an almost hopeless future. From an endowment considerably less than \$100,000.00 and four college buildings Dr. Miller through untiring efforts built up an endowment to over \$1,000,000.00, added a Library, a Science Hall, two girls' dormitories, and a men's Commons, making the total assets of the College almost \$2,000,000.00. The campus, increased from 5 to 30 acres, with its fine new buildings, is unusually attractive.

In the thirty-five years of his administration there were graduated more than 1,500 young men and women.³¹

And still Dr. Miller declared his dream for Heidelberg was only half completed due largely to the last decade of economic depression during the closing of his administration.

He was elected president emeritus for life by the Board of Trustees. After his retirement at the age of seventy, he built a new home in Rocky River, where he resided until his death on January 9, 1939.

After his retirement he continued to serve as president of the Home

³¹ *Acts and Proceedings of the Ohio Synod of the Evangelical and Reformed Church*, June 22-24, 1937, p. 30.

Mission Board of the Evangelical and Reformed Church. At the same meeting at which President Miller was voted emeritus status, his successor, Clarence E. Josephson was unanimously elected to succeed him.

As a testimonial to the contribution which Dr. Miller had made the Board of Trustees unanimously adopted, by standing vote, a memorial:

As a token of our appreciation of his faithful and loyal service, and consuming ambition to build a "Greater Heidelberg," and of his burning desire to elevate our college to a larger and surer place of usefulness among the Christian colleges of the land.

As a master builder of an enlarged campus, and equipment, and with vision and determination proved himself to be a man of initiative and an inspirer of generous benefactions. As such, Dr. Miller placed Heidelberg upon a sure and permanent foundation, and gave a striking proof of his indomitable energy and enterprise. He freely lent his keen business sense to every problem that confronted the Board. Modest, unassuming, yet decisive and earnest, his clear vision, his bright face, his genial hand clasp, and his abiding faith were such as characterized a true Christian gentleman. There was no self-elevation apparent. He administered his office with poise, calmness, dignity, promptness, readiness, aggressiveness, affability and courtesy.

He set up a comprehensive and far reaching curriculum, and by his leadership, administrative and consecrated ability, Dr. Miller has exercised an influence over hundreds of students and alumni building up a healthful life of morality and virtue. By his own personal life and ideals, he promptly took advantage of every occasion to show that the Gospel of Jesus Christ is worthy of universal acceptance. He magnified Heidelberg College as a Christian Institution as was designed by her founders. Along with intellectual culture and under a guarded supervision, Dr. Miller inspired all of the Christian impulses that it is possible to give for youth's safety and moral rectitude.

Dr. Miller was richly endowed by nature with just such talents as were needed to place Heidelberg on a higher plane, and he came to the college in the fullness of time and inspired the Church to concentrate her resources toward making this school of the Church a college of eminent efficiency. As a great leader, he constantly inspired greater respect for the Church and her institutions, during the entire period of the thirty-five years of his life which he spent as President of Heidelberg College. Finally, we may truthfully say, that Dr. Miller has been instrumental in ushering in for our Alma Mater a brighter day whose sun will never set.

Consequently it is for each of us to strive to emulate his virtues, abide in his implicit faith and to be as true to our visions and our obligations as was our departed leader.³²

³² *Minutes of the Board of Trustees of Heidelberg College*, June 13, 1939.

Chapter XVI

Beyond the Curriculum—These, Too, Educated

EARLIER in this history considerable attention has been given to the curricular offerings of the College. Throughout the century the real education which students have received has been the result also of their freer activities, usually in group organizations, known in later years as "extra-curricular activities." At first largely side lines, as the century has passed they have become more highly organized and have provided creative activities collateral to the program of studies. If any apology were needed to devote a chapter to their history, it could be found in the College's current attitudes toward them, as well as in present educational theory.

Recently a study was made of the place of extra-curricular activities as reflected in conditions set up for entrance to college courses in our country.¹

As a group the colleges find much value in these activities as a prerequisite to entrance. Presumably, they attach just as much, or more, importance to them as a phase of higher education. Dr. Fine states:

Participation in extra-curricular activities is considered important by most of the colleges and universities. Seventy-eight per cent of these institutions give some additional credit for it in considering the students' applications.²

He continues that, while some give no extra credit, on the whole they recognize their value. While they assess scholarship in the subjects of the curriculum as of prime importance, they consider participation in the less formal groups as a valuable adjunct. Among the institutions which value them highly are such prominent colleges as Columbia, Vassar, Harvard, Johns Hopkins and Temple. Especially do they favor participation in music and the arts, dramatics and debating,

¹ Fine, Benjamin. *Admission to American Colleges*, "The Place of Extra-Curricular Activities," pp. 130-143. Harper and Brothers, New York, N.Y., 1946.

² *Ibid.*

and in athletics, which lead all others in the poll, which included also social activities, forums, religious activities and service as committee chairmen.

These are not to be confused with social clubs—fraternities, and sororities—which, though commonly found in colleges, have had less fervent support of the faculties and administrations. Neither are they to be considered as the endless array of clubs and activities, so strongly deplored by President Wilson, of Princeton, as “side-shows” crowding out the “main tent” which contains the serious business of education. The policy of Heidelberg has always been to maintain democracy in the life of students, and to avoid divisions on the basis of wealth, social status, cliques and other artificial distinctions. If there has been aristocracy it has been one of character and achievement which is open to all in common. From the beginning she has cherished and, after a century still does, such groups and organizations as literary societies, debate teams and dramatic clubs, and oratorical and essay contests. After a century she still maintains active literary societies in which membership is held by practically all students, although such groups have been abandoned by most other colleges. Participation is still compulsory.

In the early liberal arts colleges of America much store was placed in literary activities. Of these the core was the “literary society.” Washington Gladden, famous preacher, described the societies at Williams College in the late fifties:

A large place in the life of the college was taken by the two rival literary societies—the Philologian and Philotechman—to the one or the other of which every student belonged. These societies had well-furnished rooms in one of the dormitories, with libraries of three or four thousand volumes each. Their weekly meetings were events of no little interest to the college community; the program generally included one or two original orations, a debate, sometimes a poem, an essay or two, and the report of the censor upon the performance of the previous meeting. The two societies were united in the Adelpic Union which gave three or four debates or exhibitions annually, in the chapel of the village church.³

A feature of the life of Franklin College, later Franklin and Marshall College, which influenced Heidelberg’s early history, was the attention given to the literary society. At first their members met in the “prayer-hall” on different evenings, but soon this arrangement seemed undesirable because it was difficult to preserve the secrecy which the

³ Cubberley, E. B., *Readings in Public Education in the United States*, pp. 261-2.

competing groups wished. As early as 1843 the Board of Trustees, at the suggestion of President Nevin, proposed that separate halls be erected on the college campus for each, for which they offered \$1,000.00 to each, the sum to be paid "in brick." The historian of the college believed that the idea was originally derived from Princeton College, where the literary societies had erected similar halls. The students, who were poor, scoured the surrounding country to seek contributions, particularly in the village of Mercersburg and its vicinity, where many people, though without connection with the college, nevertheless ranged themselves as partisans of one or the other of the rival societies.

The two societies took great interest and pride in their libraries and cabinets (museum specimens). The former were started immediately after the societies were organized and in 1844 each reported a library of approximately 2,000 volumes. The cabinets, begun later, were formed chiefly from the gifts of students, "curiosities" which they were able to contribute, among them being some rare specimens.

In their earlier days, each of the literary societies at Franklin and Marshall College had a German annex. In 1837 there was a German literary society, composed of members of the two English societies, whose members met regularly for practice in German oratory and composition. Later there were two German societies, but both ceased to exist in 1848.⁴

When Heidelberg was founded, libraries owned by the literary societies were often superior to the general college libraries which had only begun as a feature of equipment. At Dartmouth in 1817 the college library contained only 4,000 volumes, "chiefly antiquarian." It was open for business an hour a week, and a fee was charged for borrowing. In 1825, on the other hand, the societies' libraries at that institution possessed 6,000 volumes, were open daily, and circulated free, even at vacation time.⁵

In time it was the common practice of the literary societies to present their libraries to their respective colleges, where they were combined in a single library for the use of all students.

When Phi Beta Kappa and other early Greek letter fraternities were organized, their functions and activities were essentially those of literary societies. They presented debates and orations on current problems of the day, declamations, classical plays, and original plays

⁴ Dubbs, Joseph Henry, *History of Franklin and Marshall College*. Lancaster, Pennsylvania, 1903, pp. 215-222.

⁵ Fish, Carl Russell, *The Rise of the Common Man, 1830-1850*, pp. 207-208.

or essays. With time their programs were changed as, indeed, were those of many literary societies.⁶

The "literary society" was a distinct feature of American colleges, one almost universal during the nineteenth and early twentieth centuries. More recently, in many institutions, it has been supplanted or entirely absorbed by sororities and fraternities, primarily social in character, whose aims have been, at least in part, devoted to promoting the prestige of their members. This new emphasis is a strange trend because, with the years, there has grown to be an emphasis on extra-curricular activities related in the educational process to the classroom work, and no other extra-curricular college group so well maintained the traditions of liberal education as the literary society, with its emphasis on effective public speech and creative thought. In the history of Heidelberg, too, there was an attempt to establish "social fraternities," but the movement was abortive, and the literary societies still continue to flourish as leading activities at the close of her first century.

It was undoubtedly due to the prevailing sentiment in the country, which regarded the literary society as a college "must" that, in Heidelberg's very first year, literary societies were formed. Doubtless, too, because almost all of her early administrators and professors were graduates of Franklin College or of Franklin and Marshall (as it was later called) the pattern at Heidelberg followed closely the practice which prevailed there.

At Heidelberg, as at Franklin and Marshall, there were weekly programs, special "exhibitions," libraries, cabinets, debates, essays, dramatic presentations, and orations. Very early special and separate rooms were provided for meetings.

In the first Heidelberg catalogue, published in September, 1851, we read:

There is a Literary Society, established among students bearing the name of Philosophian, which holds a meeting at least once every week in which the students, by appropriate exercises, endeavor to advance their own improvement. This Society has collected a library of well-selected books, which is gradually increasing through the zeal and liberality of its members.

On June 1, 1852, by vote of the society, the designation, Philosophian, was dropped and the society became The Irving Literary Society, so-named after the well-known literary personage of the day. It had been composed entirely of men students. It met in the College rooms

⁶ Edwards, Newton and Richey, Herman G., *The School in the American Social Order*, Houghton, Mifflin Company, 1947, pp. 408-409.

on Washington Street while the College was still housed in Commercial Row. There were troublous days for it and it soon ceased to exist.

The records of the Irving society are meager. But the students considered the societies important. An early corresponding secretary, N. L. Campbell, wrote: "Great account is made of the Literary Societies by the Faculty and trustees in the general conduct of the college. They regard them as including a department of education fully as important as any other belonging to the system." He comments on the "*large and spacious*" room, 47 feet by 25 feet, set aside for the use of the society, and its library "now respectable in size," which had a place in the general library of the College.

The Excelsior Society was organized and named September 18, 1851. According to the minutes of the Society, the name "Excelsior" was adopted "in view of the elevating and ennobling spirit that shall always characterize its exercises, and the salutary influence a sound literature exerts on the world." The motto of the society which is peculiarly expressive of its spirit and aim is *Let there be light*.

The organizers were William A. Noble, Henry Dennis Mann, George S. Feighner, J. W. Free, and G. Z. Mechling. The first president was G. Z. Mechling, who was a graduate of Heidelberg's first class. The Constitution and By-Laws were drafted by Professor Jeremiah H. Good. Its first program was presented in the rooms of the College in Commerical Row on September 25, 1851. There were declamations and a debate on the subject, "Is reading a greater means of information than traveling?", one which has a peculiarly modern sound, and might still be debated.

The weekly meetings were held on Friday evenings. Programs consisted of declamations, compositions, debate, and original orations. A system of fines was inaugurated for non-performance, absence, or unsatisfactory behavior. For failure to perform, there was a fine of five to fifteen cents; for unexcused absences, five to fifteen cents; for overdue books, borrowed from the society's library, ten cents; for bad conduct in meetings, three to fifteen cents; for disrespect to the society's officers, ten to twenty-five cents. When a total of twenty-five cents was owed, the member might be suspended.

The library of the society was open an hour each week. By May, 1852, it included a total of seventy-five volumes. Two books could be drawn at a time and could be retained for two weeks. The "cabinet" of the society included minerals, other geological specimens, and miscellaneous articles.

Before the end of the first year, at the request of the faculty, a

bi-weekly literary paper, "*The Excelsior*," was produced in manuscript form and was read before the society. Its first issue was "published" February 13, 1852. Each member of the society was required to write an article for each number. The semi-monthly paper circulated "within the small circle of our College home," and continued publication for several years, its object being to give entertainment, and present literary productions "which illustrate all the little incidents so pleasant and cheering in college life." In March, 1858, a new monthly appeared with the name, *The Students' Home Visitor*, presenting "evidence of our doings and progress to our fellow-students . . . to our dear parents and friends." An editorial committee of five administered the magazine, which it was hoped would provide income to furnish the hall and increase the library.⁷

The first "exhibition," or public program, was held in the courthouse. It was conceived and executed in a grand manner. A procession from the rooms on Washington Street included in order, the Philosphian Literary Society, the Faculty, the band, the Excelsior Literary Society (including its honorary members) and, finally, other Heidelberg students who were not members of the societies. The society considered asking the ladies who were enrolled in the institution to participate in the parade, but decided negatively.⁸ The general public was invited free of admission. Eight hundred came. They listened to a program of original orations, an original essay, a declamation, dialogues (including an original German dialogue), a discussion, an epilogue, and music by the band. President Gerhart gave a brief address. A record of the proceedings was deposited in the cornerstone of the new College building (Founders' Hall) which was laid the next day. It was a gala occasion and the society's prestige was enhanced.

Exhibitions became a regular feature of the society's program. At the next exhibition the following year it was found desirable to charge an admission fee of 12½ cents, the proceeds to apply to "finishing the hall." The nature of the programs changed, too. At the seventh exhibition there were three dramas and four orations.

As soon as the first college building was ready for occupancy the societies met, first, in the recitation rooms but later, in halls of their own. On February 4, 1853, two large halls in the attic story of the college building were assigned to the societies by the faculty. The rooms were

⁷ Leonard, G. H., *The Excelsior Society*, *The Students' Home Visitor*, May 1858, p. 1.

⁸ At the second exhibition the society asked the ladies to help, but their action was vetoed by President Gerhart.

chosen by lot as a result of which the Excelsior society received the eastern hall, the Irving society, the western. Each was assessed ten dollars to be paid into the contingent fund of the College, though this amount could be returned to them for the improvement of their halls. There was little disorder in the halls, which were always open to any member of the faculty, but the minutes of the Excelsior society of the time record that to prevent "tobacco spitting" no one was allowed to use tobacco within their hall. The libraries and cabinets of the societies were by this time placed in the General Library Hall. Students provided their own janitor service. Candles were used for lighting; wood stoves, for heating. Minutes of the society record the purchase of candlesticks and snuffers.

The first inter-society agreement was made on March 3, 1852. The two societies, the Irving and Excelsior, agreed to furnish each other lists of their honorary members. No one could be an honorary member of both. It was agreed that the final meeting of each year should be a joint anniversary meeting which was to be addressed by an honorary member, the societies alternating in choosing speakers. The first of the joint anniversary meetings was held in the Second Reformed Church, June 30, 1852, following a procession of faculty, trustees, honorary members of the societies, the Irving society, the Excelsior society, the ladies of the Female Department, and the other students of the College. This arrangement was abandoned when the Irving society was disbanded in 1854. In 1859 Horace Mann was invited to deliver the anniversary address, but he declined the invitation.

From the beginning it was a tradition to elect honorary members who, for many years, exceeded in numbers those who were initiated as student members. Many of the honorary members presented books to their respective societies' libraries. Among those elected by the Irving society was Josiah Hedges, founder of Tiffin. The Excelsior society elected Henry Leonard (February 15, 1852), W. H. Gibson, Daniel Webster, William Dean Howells, Stephen A. Douglas, Edward Everett, William H. McGuffey, James Buchanan, Henry Harbaugh and, later, Edwin Markham, Henry Cabot Lodge and F. A. Seiberling. Similarly the Heidelberg society, to be organized later, elected Washington Irving, Sam Houston, Benjamin Harrison, Edward Eggleston, George W. Cable, Mark Twain and Theodore Roosevelt.

Apparently the Irving society was not too prosperous. On December 23, 1853 action was taken by the faculty asking that the members of that body use their influence to induce the Irving society to unite as a body with the Excelsior society. As later faculty actions show the

Irving group still in existence, the union was not accomplished, though some members followed the faculty's advice, and joined individually, and the society was finally discontinued.

For five years after the Irving society was liquidated, the Excelsiors held forth supreme, with no rivals. On March 11, 1859, the Heidelberg society came into being. Seven persons were present at its initial meeting which was held in the dormitory room of F. J. Barkley and D. L. Dubbs. Besides the occupants of the room, A. R. Keiffer, W. W. James, T. Kindler, D. Keilholtz and S. Z. Beam were present. They selected their motto *Nu Sigma Alpha* which, translated, means *Victory Crowns the Brave*. The first president was F. J. Barkley, the first secretary, S. Z. Beam. It is the tradition that the reason for the organization of a new society can be found in a difference of opinion which arose among the members of the Excelsior society over the question of more extended practice in debate and forensic discussion. The dispute resulted in the withdrawal of a number of members favoring more practice, who allied themselves with members of the old Irving society to organize the Heidelberg society, which was named in honor of the institution of which it was a part, probably because of the ecclesiastical significance of its name.

Its first three meetings were held in the student room where it began, after which it held its sessions in the Seminary room until the following November when the Heidelberg Hall in the new college building was finished. The first question for debate was: *Should Heidelberg College be Moved to Dayton?*² In the early days the society had many adversities and a difficult struggle for survival. It had no hall, no library, only a few members, and six months passed after its organization before the first new member was initiated. But the group had convictions and perseverance. They soon formed a library through contributions of individual members, and the society began to prosper. In 1869 a new hall on the fourth floor of the College building was completed and furnished, all the labor being donated. Great sacrifices of time and money were made, especially by E. R. Williard, E. P. Herbruck, S. B. Yackey, R. B. Richard, A. S. Zerbe and J. F. Bunn. All later entered the ministry, except Bunn who became an attorney.

Intense rivalry arose between the two societies. The Heidelbergers challenged the Excelsiors to a debating contest, which the latter did not accept; accordingly, the next year, 1870, a challenge was issued to the Webster Society, composed of law students of the city of Tiffin. The contest resulted in victory for the Heidelbergers. The prestige which the society gained from the contest caused a large increase in its

membership, in fact, so rapid that the faculty closed the door to new memberships in it until the members on the rolls of the societies were increased to a like number. In 1875 one of its members, E. P. Herbruck, by winning a state oratorical contest, in which eight other colleges participated, brought honor to his society and to the College. During the years 1891-94 strong efforts were put forth to enlarge the society's library. Funds were raised from profits on a lecture course and from the sale of pictures throughout the churches.

Reflecting the German origin of the College, a German literary society was listed in the catalogue for 1854-55, which was denominated the Goethean five years later (1859). It continued to be listed as late as 1870-71. President Williard wrote in 1879:

The Goethean Literary Society was composed, as its name would indicate, of those students who desired to exercise and improve themselves in the German language. This society, depending largely, as it did, on the presence of such students as could speak the German, has varied in its membership. At times it was large, and was found to be a most excellent drill and exercises for those students wishing to become proficient and ready in the German language; at other times it has been weak, and is now, like the Delphian, suspended for the present, there being only a comparatively small number of students in attendance on the College who are ready in the German; the reason of which probably is that the German institutions that have recently sprung up absorb largely this element.⁹

The Delphian Society, mentioned in the foregoing quotation, was organized about 1871 and enrolled women students as members. It derived its name from the famous oracle, at Delphi. It was the first women's society. For a few years it was vigorous "rivaling both the Excelsior and Heidelberg societies in the excellence of the entertainment it gave from time to time."¹⁰ Then it passed out of existence. In the catalogue of 1885-6, issued during the year when College Hall was erected, the catalogue mentions only the Heidelberg and Excelsior societies.

Soon after the new building was occupied the women again became active in a movement to form a society and on March 1, 1889, a group met in the Y.M.C.A. room of the College, now Room 210, the Secondary Education Laboratory, and proceeded to organize with the name Hesperian Literary Society. The group adopted the motto *Nulla Vestigia Vetrorsum* as expressive of their high purpose. A month later the college faculty approved the society, their action providing "That the ladies be allowed to hold their meetings as a literary society on Friday evenings

⁹ Williard, George W., *History of Heidelberg College*, p. 64.

¹⁰ *Ibid.*, p. 63, 64.

between the hours of six and nine with the distinct understanding that they leave the building immediately after adjournment." For several years they met in President Williard's recitation room when, in 1891, the faculty took over the room for other purposes. The first president of the society was Lillian Rohrbaugh; the recording secretary, Cecilia Franks; the reporting secretary Ella Shupp; the treasurer, Mary Loose. Olive green and old rose were adopted as the society's colors. The first open program was given in Rickly Chapel February 28, 1890, and that the modern woman was no longer prevented from participating in the same type of program as the men is indicated by the essay, panegyrics, economics, and debate which were presented, the last on the forward-looking subject "Should Women Enter the Professions?"

Deprived of their hall, which was to be used for other purposes, the society continued its regular programs in Rickly Chapel for a year and a half. "The awful vacancy of the large chapel" was ill adapted to the small group. Money was raised for furnishings and in January, 1892, the members were granted the use of the third-floor room, now occupied by the Aptonalton men's society, though for a time it had to be shared with the Department of Taxidermy, whose "specimens" were stored in half of the room. The society occupied these quarters until Williard Hall was ready for occupancy when a room was assigned there.¹¹

In the beginning membership in the literary societies was voluntary, though much importance was attached to them. For seven years, prior to the organization of the women's societies, the catalogues (1877-1884) carry the statement that students are "advised to connect themselves" with them for improvement in composition, declamation, oration and debate. The significant statement "and the cultivation of their social natures" is appended indicating that the social aspects of the organizations which supplemented the literary were officially recognized early in their history. Compulsory membership and attendance were later developments.

When President Peters assumed office there were three societies: the Excelsior, Heidelberg and Hesperian. Others, active for a time, were discontinued, including the Star Society, organized by students in the Academy, whose members, after a few years, merged with the other two men's societies.

It was during his administration that there was an attempt to

¹¹ See histories of the society in the *Aurora* of 1895 (no page given) and the *Aurora* of 1907, p. 91.

organize social fraternities. These groups were becoming strong in American colleges and the fraternity movement was growing and becoming more and more active. At Heidelberg three local secret fraternities had existed for at least two years before public announcement of their existence was made. The local movement had not been made known because it was feared that there would be opposition from the faculty. On December 10, 1891, announcement was made in the Tiffin newspapers of a Panhellenic banquet at the Shawhan hotel, sponsored by the three Greek fraternities, each of which had ten members drawn from the Senior, Junior and Freshman classes. This was done, according to one of the members, "to test the mettle of the faculty." Prior to the banquet the students were warned by President Peters that a rule of the Board of Regents forbade any society to organize among the students except by authority and permission of the faculty, who would require faculty approval of the society and inspection "at all times." He warned them against using the name of the university, tactfully commending them for their past loyalty, and urging their future cooperation. Despite the president's warning the banquet was held, having in attendance the thirty members of the fraternities and a few of their friends. The following week the members appeared wearing badges or buttons announcing their intention to persist in their course. Immediately differences of opinion arose. The city evening papers carried articles favorable to the fraternity students, in fact reflecting on the "barbs," the non-members. But this challenge did not go unanswered. A counter-movement arose and fifty of the "barbs" came out with badges with the single expressive Latin word *Exeunt*, i.e. "they go out," meaning that they demanded that members of the Greek letter societies must leave the College. Five days after the banquet a unanimous vote of the faculty resulted in a committee of four being appointed to maintain the regulations against unauthorized societies, though one faculty member was said to favor secret organizations. Some students professing ignorance of the college rule, the faculty voted to leave them free of censure for the time prior to the appeal of the president. In a few days, since they persisted in their violations, they were presented with a paper which renunciated their recent action which, if signed, would reinstate them in full. The document was returned with no signatures while the students went to their homes during the Christmas vacation. When they returned to the College, they were evasive in their replies to questioning, and finally all refused to sign the paper. Thereupon, they were given a statement by the secretary with the specific action "You are hereby asked to withdraw

from the university." However, they were informed that the doors of Heidelberg would be opened to them again should they decide at an early date to comply with the regulations. None of them, in fact, returned. All told, twenty-nine students withdrew, most of whom entered Wooster University, a few others Ursinus College, and the remainder elsewhere.¹²

As is usual in controversial matters in which positions are taken firmly by both sides, support came to the student contenders. Parents, ministers, and even a member of the Executive Committee of the Board of Regents, came to the assistance of the dissenters from the institution's policies.

On the whole, however, the administration and faculty were supported in their position. The issue was resolved, according to the records, on the basis of obedience to college rules, though other factors may have entered. In the report submitted by the president of the Board of Regents to the Ohio Synod the following fall, it is stated that the dispute "involved fundamentally a question of law and order" and enforcement of "discipline" in which the Board of Regents gave unanimous support to the action of the faculty.¹³ An article in the college paper, in analyzing the attitudes of the members of the teaching staff of the College points out¹⁴ that the members were acquainted with college life in fifty institutions of the United States and Europe, some of them fraternity men in their undergraduate days, and yet only *one* of the eighteen supported the student members of the fraternities in their position.

An editorial in a local newspaper when the trouble was at its height declared, while deploring the enforced departure of the students, that "the rules of the institution remain unbroken, and a rule that is worth anything is worth everything. No one will hereafter question the ability of the faculty to maintain the best of discipline. They did what was the only thing to do in the matter."¹⁵

And an editorial in a newspaper of a neighboring city, *The Fremont Messenger*, written by an alumnus, declared that order must be maintained, and at the same time urged the students to "renounce their allegiance to the fraternities."

¹² *Heidelberg Monthly Journal*, "A Sketch of the Late Fraternity Movement in Heidelberg," January and February, 1892. Pages not numbered.

¹³ *Acts and Proceedings of the Ohio Synod of the Reformed Church in the United States*, Cleveland, Ohio, October 5, 1892, p. 61.

¹⁴ *Heidelberg Monthly Journal*, "Seventeen to One," January and February, 1892.

¹⁵ *The Tiffin Daily Advertiser*, January 5, 1892.

Never again was there a serious attempt to establish social fraternities nor to install sororities at Heidelberg. Whatever the situation may be in other institutions the feeling has grown at Heidelberg to become a well-established policy, that chapters of such groups are not to be encouraged. Several reasons have been given. It is claimed that in a small student body, where the democracy of student life is to be preserved, social societies of the kind proposed tend to create cliques and are a divisive force; that in a college whose clientele comes principally from the middle classes whose incomes are limited, unnecessary expense is involved; that residence halls, open to all students, tend toward greater democracy of spirit; that many of the values which are attributed to social fraternities are already found in the programs and activities of the literary societies.

As the years have passed the literary society has become more and more a fixed tradition—one now a century old. The intense rivalry of the early days has been tempered by the organization of inter-society councils. Social life on the campus centers to a large degree in literary societies which maintain a tradition of public speaking which in turn has accounted in large measure for the extraordinary record of the College in inter-collegiate oratorical and forensic contests. For many years affiliation with a literary society (or other substitute work for the few non-members) has been a college requirement.

With the growth of the student body, additional literary groups were necessary, if all members were to participate effectively. After Williard Hall was built there was a rapid increase in the number of women enrolled. It became increasingly difficult to maintain literary standards. By drawing of lots the members of the Hesperian Society were divided into two groups (October, 1913): the one Philalethean, "the lovers of truth," who chose as their motto, *Do Ye Beste*, with colors of green and gold, and the yellow rose as their flower; the other, Euglossian, "silver-tongued," who adopted the motto, *Astra, Castra, Numen, Lumen*, and chose purple and white as colors, and the violet as the society flower. So the original Hesperian society came to an end, being replaced by two groups.

In May, 1926, a third women's society was launched at a banquet at the Shawhan hotel. Named Nyodas, "stars of the night," it is symbolized by the Greek initials, Alpha, Delta, Gamma. The colors selected were burnt orange and silver; the flower, the orange snapdragon. The Latin motto, *"Per Aspera ad Astra,"* is expressed in its English equivalent, "To the stars through difficulties." The organizing group was composed of excellent students. Being of later origin and without traditions, lack-

ing the prestige of the former societies, it remained a small, though effective group. About 1939 it was "absorbed" by the three other women's societies on the campus, another women's society having been formed meanwhile before its dissolution.

In 1927, thirteen girls met to organize another literary society, assuming the name *Hesperian*, which was carried by the earlier society group, discontinued in 1913. They adopted the original motto but chose new colors, white and dark green. This *Hesperian* society was considered a revival of the original society of the same name and sought the allegiance of the members of the former group. The white carnation was selected as its flower. The emblem, worn on dark green sweaters, comprises the Greek letters, Eta, Lambda, Sigma. It remains as an active force on the campus, the oldest of the existing women's societies in name, though the latest in organization.

Similarly, the men's societies became overcrowded and unwieldy, necessitating new organizations. The first to be added was organized Friday, May 13, 1921 (the superstitious will raise their eyebrows). It was the intent of the fourteen founders to improve not only the literary standards of the College but also the social and political standards. The name *Aptonalton* (we speak together) was selected as indicative of the purpose of the founders. "*Labor omnia vincit*," "Labor conquers all things," was the significant motto chosen. The society began auspiciously in a spacious room on the third floor of College Hall.¹⁶

In May, 1949, the most recently organized of the men's societies, came into being. It adopted the name, *Sigmataun*. The organizers, in their petition, set forth the serious purpose "to build a strong society of men of backbone and strong initiative who will uphold and strengthen the traditions and standards of Heidelberg College." The emblem, in navy blue and gold, the society's colors, embodies a torch to indicate scholarship, the winged foot to symbolize athletics, the gavel to denote leadership, and the lyre, to represent music. The motto, *Nulli secundus*, is shown on a shield surmounted by the Greek war head indicating courage. For their meetings the administration assigned a large room, the only one remaining, on the fourth floor of College Hall. Now the entire upper story is given over to the halls of the men's literary societies, all of which take pride in developing original motifs of decoration.

Students who were enrolled in the Academy took great interest in

¹⁶ *The Aurora* of 1926, "Aptonalton Literary Society," p. 183.

their literary work also. By action of the Faculty they were required to participate in Friday afternoon "rhetoricals." On January 29, 1892, a year after the controversy over secret societies, the "preps" held the first meeting of the Irving Literary Society, taking their name from the college society which had passed out of existence in 1854. Prompted by the spirit of the great American man of letters whose name they adopted, they announced an appropriate motto. This society remained as a vital force in literary activity and as a "feeder" to the upperclass societies, until the decline and discontinuance of the Academy as a part of Heidelberg's organization.

And so at the end of the first century there are seven literary societies, all in flourishing condition: four are men's organizations, Excelsior, Heidelberg, Aptonalton and Sigmataun; and three, women's groups, Euglossian, Philalethean and Hesperian. These, and others which have been discontinued, form the background against which are projected Heidelberg's strong literary traditions and emphasis upon the arts of speech.

Heidelberg has always been a major factor in oratorical contests and debating in Ohio and in the nation as well. A member of the Class of 1875, prominent minister and alumnus, recounts his own experience and describes the earlier activities when the College was in its first quarter century:

Heidelberg was a participant in the first intercollegiate oratorical contest ever held in the State of Ohio. This event took place in the Academy of Music, Akron, on the eighth of February in the year eighteen hundred and seventy four, with three distinguished Ohioans acting as judges,—Judge Rufus P. Ranney of Cleveland, Judge Spaulding of Cincinnati and Rev. Hutchins of Columbus.

In addition to Heidelberg the other participants were Western Reserve, Oberlin, Buchtel, Wooster, Wittenberg, Otterbein, Ohio University, and Antioch (Horace Mann's old college). The decision of the judges was that Heidelberg's representative was entitled to the first honor in this historic contest. I would mention the victor's name if he were not so modest that the ink on his pen would blush a crimson hue as he writes. Naturally the faculty and student body of Heidelberg were highly gratified at this unexpected triumph and the friends of the institution rejoiced with them, for it gave their beloved little college a prestige which they had scarcely anticipated.

Among the results of this victory were two in which the scribe has a direct and personal interest. With the pardon and indulgence of the reader he will tell of them.

In the audience on the night of the contest sat a man of prominence in the Akron community, namely John F. Seiberling, well known manufacturer of mowers and reapers. Though not a literary man the outcome of the contest made a strong and lasting impression upon him, so that when several years

later he was confronted with the problem of choosing a college for his older son, Frank, he selected Heidelberg. This was remarkable, and the more so because Mr. Seiberling was an elder and a leader in the Lutheran church of Akron. Frank spent one year at Tiffin and then, like many other young men, decided that he had all the education he needed. His was a short college career but it was long enough to establish a bond of sympathy between him and the institution.¹⁷

There was an interesting and important sequel. When President Miller launched his campaign for \$250,000 in 1916, in company with W. J. Frank, an elder in the Grace Reformed Church of Akron and a member of the Board of Regents, he called on Mr. Seiberling who was then president of the Goodyear Tire and Rubber Company. As a result Seiberling presented a gift of seventy-five thousand dollars of the company's stock for building a gymnasium. This was, at the time, one of the largest individual gifts ever made to the College. Though the building was not finally completed until early 1952, wars, depressions and rising prices taking their toll, ground was broken for it on Saturday, June 10, 1950, following the alumni luncheon.

It was an oratorical contest which was the first link in a chain of events which led to the consummation of the financing which made the new Seiberling Health and Physical Education Building a reality. Easily seating more than 2,500, it provides an assembly hall for commencement exercises and other large audiences as well as superior facilities for health activities and athletic events. President Miller declared that the credit for the Seiberling gift rested largely with Herbruck, the College's orator.¹⁸

Heidelberg had always taken keen interest in oratory, and the literary societies sponsored spirited contests between their groups. Following the first intercollegiate contest in Akron, she had representatives at the other state oratorical contests. In 1895 Heidelberg joined with other colleges to form a state oratorical association, whose first contest was held in Rickly Chapel. It was in preparation for this event the Heidelberg song was written. The contestants were Baldwin, Otterbein, Antioch, Miami and Heidelberg. This organization disappeared in 1908 but since that time Heidelberg has been represented regularly in others which followed.

As early as 1878 a woman represented Heidelberg, taking second prize in composition which was a feature of the oratorical contest.

¹⁷ Herbruck, Emil P., *Early Years and Late Reflections*, pp. 135-136. Central Publishing House, Cleveland, Ohio, 1923.

¹⁸ *Ibid.*, pp. 136-37.

In the spring of the Centennial year 1950-51 several students won high honors in oratory; Orwen Weaver won the championship in dramatic reading at the Grand National Tourney Championship at Fredericksburg, Virginia; Phyllis Glessner, in informative speech; and Clarence Higgins, in men's address.

In 1906 Heidelberg first entered collegiate debating, and for almost half a century has made a distinguished record, her victories far exceeding her defeats.

There was increased interest in debating with the organization of Ohio Beta Chapter of Pi Kappa Delta, honorary fraternity in debating. Though social sororities and fraternities have been looked upon with disfavor, there have been several honor fraternities or societies organized at Heidelberg, of which Pi Kappa Delta was the earliest. The moving spirit in securing the chapter was Professor Harold A. Van Kirk, head of the Speech Department. At the installation dinner (February, 1921) President Miller was toastmaster; the welcome was given by E. I. F. Williams and other participants from the faculty were H. L. Beam, Mary I. Park, Francis W. Kennedy and Professor Van Kirk. Charter members were David D. Baker, George R. Cameron, Edison L. Bowers, Willis D. Mathias, Alfred G. Buehler. Soon thereafter F. W. Kennedy and E. I. F. Williams were inducted into honorary membership.¹⁹

The following year (1922) was a distinguished one in Heidelberg's debate record. The first Pi Kappa Delta debate in Ohio was won by Heidelberg over Baldwin-Wallace. By winning six debates, five against Ohio colleges, and losing none, a Heidelberg team won the distinction of debating before the Third Biennial Convention of Pi Kappa Delta at Simpson College. Simpson, as the college at which the convention was held, chose Heidelberg as their foe at the debate presented before the Convention, the selection having been made from among half a hundred colleges. An affirmative team, composed of Buehler, Mathias and Bowers, embarked on an extended debating tour which culminated in the great debate between Simpson and Heidelberg in which the latter came off victorious by a four to one decision.

This was the culmination of seventeen years of debating during which Heidelberg won thirty-eight victories while only nineteen defeats were sustained. During the season of 1921-22 only one of the nine debates was lost.²⁰

¹⁹ *The Kilikilik*, "Beta Chapter of Pi Kappa Delta Fraternity," p. 1, February 23, 1921.

²⁰ *The Kilikilik*, May 7, 1924.

It is impossible to narrate fully and completely the story of debating at Heidelberg. It must be sufficient to describe a few typical highlights. There is not space even to mention the names of the members on victorious teams of men, nor to record the inter-collegiate activities of the women's teams.

The year 1928 was a high point. In that year twenty-three teams were debated by the men of the College. H. Dana Hopkins had succeeded Professor Van Kirk as head of the Department of Speech and had been chosen Governor of the Province of the Great Lakes of Pi Kappa Delta. On his invitation the Seventh Biennial National Convention assembled at Heidelberg College on April fifth. Four hundred fifty delegates from a hundred colleges were in attendance.

Because of Professor Hopkins' leadership in forensic affairs he was elected national president of Pi Kappa Delta at its 1932 meeting, after he had served four years as second vice-president.

The Centennial year was a red letter event when Heidelberg's negative debate team, coached by Archie Thomas of the Department of Speech, won first place among 106 competing debate teams at the Grand National Tourney Championship contest at Fredericksburg, Virginia. The team consisted of two students: Clarence Higgins and Alfred Williams. Heidelberg won four championships and three second place awards.

Meanwhile, interest in dramatics was mounting in the country's colleges. For many years dramatics were a feature of Heidelberg's college life. The Heidelberg Dramatic Club was organized in 1912 and the tradition of presenting an annual Shakespearian play as a feature of commencement was begun. In 1922 a chapter of Theta Alpha Phi was installed though it became inactive a dozen years later. The Wig and Masque Club, with a wider spread of membership, saw the light of day in 1931, and has continued an active existence to the end of the century. A chapter of Alpha Psi Omega, National Honor Dramatic Fraternity, was organized in June, 1937. Members of the Wig and Masque Club and of Alpha Psi Omega usually unite in giving a series of one-act plays each year.

For many years a Shakespearean play was a feature of commencement but more recently the dramatic program has inclined toward recent and more modern plays. Through the years Pi Kappa Delta has sponsored debate tournaments on the campus.

A chapter of a third national honor society, though second in date of origin, is Alpha Psi Chapter of Kappa Delta Pi, National Honor Society in Education which was installed February 11, 1928, Dean T.

C. McCracken of Ohio University, the national Executive President being the installing officer. Federick Bode was named president of the chapter; Mary Buchner secretary; Howard McElheney, vice president; Ruth Ryan, treasurer; and Virginia Sellers, reporter. E. I. F. Williams was elected counselor of the chapter and has held the position continuously by consecutive elections since. At the time of installation Professor Williams had been National Recorder-Treasurer of the Society and Associate Editor of *The Educational Forum* (formerly *The Kadelgian Review*). He still holds the former position and since 1942 has been editor-in-chief of *The Educational Forum* and of the Kappa Delta Pi Lecture Series. The national office of this group with chapters in practically every state, and a membership approaching 100,000, has been on the Heidelberg College campus since 1926.

During the Centennial year a chapter of Kappa Pi, National Honor Society in Art, was formed with Mrs. Monroe Kildow as the sponsor. The first officers were: Roger Doering, president; Patricia West, secretary; Jack Hill, treasurer. On May 18, 1951, Phi Alpha Theta, National Honorary Fraternity in History, installed a chapter on the Heidelberg campus.

Among the local honor societies which do not have national status are the Senior Laureate for women, organized in 1932 at the suggestion of Miss Ona Wagner, Dean of Women. A tenth of the women of Junior rank have been chosen each year on the basis of their leadership, scholarship and service.

A similar organization for men was organized in 1948 with Charles Prugh, Dean of Men, as advisor. Its aim is "to promote scholarship, leadership and character." Membership is limited to ten percent of the total male enrollment in the Senior class.

An all-college local honor scholastic society consists of high-ranking seniors in the College who are elected by the faculty members of the society each year.

Department clubs are numerous. Beginning with the Education Club, organized in 1926, others have been formed in chemistry, classics, history, home economics, social science, Spanish and the Triad Club in the Conservatory of Music.

The first student musical organizations arose on the initiative of the students themselves. It is said that the first musical organization of the College was a trio whose members were Charles E. Miller, H. L. Beam and Martin L. Fox. A year later it became a quartet by the addition of a fourth member. During the latter part of the nineteenth century there was a very popular "Guitar and Mandolin Club" of fourteen

members which gave concerts in Tiffin and the surrounding towns. In 1896 a Glee Club of twelve members was organized with Professor E. C. Zartman as director.²¹ Prior to this there were other Glee Clubs, notably the Excelsior Glee and Banjo Club of twelve persons.²² There was also another Banjo Club of ten members.²³

Informal men's glee clubs and "women's choruses" were organized from time to time. Gradually the Men's Glee Club evolved under the direction of Professor Gillis in 1913, and began to extend its appearances to tours. It was also under the direction of Professor Gillis that "The Women's Chorus" became a stable compact organization which likewise made extensive tours under the direction of the members of the Faculty in music.

When Professor A. S. Ebersole assumed charge of the vocal music in the Conservatory, the Men's Glee Club and the Women's Chorus were merged to form the Heidelberg Concert Choir which under his direction and later under that of Professor Ferris Ohl, has attained high rank as a college choral society and has been heard in many of America's leading cities. Following the trend of organizations in colleges generally, the groups now function under the sponsorship and guidance of members of the faculty. A movement toward better organization and control of such organizations has been in evidence, especially since March 30, 1917, when the Faculty of the College voted unanimously to place music on a par with other courses in the entrance requirements, and adopted a course of study leading to the degree of Bachelor of Music.²⁴

Later developments included the "Student Prince Band" and a college orchestra (1912), in addition to other more informal groups organized and managed by student clubs and literary societies.

In Heidelberg's early days athletic games and contests were considered unessential. Sporadically, baseball teams were organized, and other games consisted of marbles, two old cat, and riding the old high-wheeled bicycles. The program of athletic sports, scheduled for alumni day during the commencement week in 1882, consisted of a boxing match, wheelbarrow race, rope pulling, foot races, sack race and a walking match.²⁵ The "Excelsior Baseball Nine" was organized in 1883.

²¹ *The Heidelberg Argus* "Town and University," October, 1896.

²² Letter from A. V. Casselman, a member of the Club, to the author. December 5, 1947.

²³ *The Aurora*, 1894, pp. 74-76.

²⁴ *The Kilikilik*, "New College Degree Offered," Professor F. L. Bach. April 16, 1917, p. 2.

²⁵ *Heidelberg Monthly Journal*, "Commencement Week," July, 1882, pp. 217-221.

It was "a picked nine assisted by a catcher and curve pitcher from town." The team won all of its games.²⁶

With the prospect of securing a new gymnasium building interest in physical education increased. On Columbus Day (October 12, 1892) sixty adventurous students met and enthusiastically organized the Heidelberg University Athletic Association, its purpose being "to foster the spirit of athletics" and to encourage "a moderate and consistent amount of physical exercise." A football team was organized and John Loomis, former star at the University of Michigan, was selected as coach, A. V. Casselman was chosen as captain. During the spring of 1893 Heidelberg played its first intercollegiate baseball game, its foe being Ohio Wesleyan. In the fall the new gymnasium was completed and the first football banquet was given by the women students in the new gymnasium. But alas! The faculty found football so rough and injurious that, noting a financial deficit in the game's operation, they discontinued the game. It was not revived until 1895, when the students made a plea for the sport because "all the other colleges have it." When President Miller came to his office in 1902, an athletic fee was inaugurated. The first cheer leader, Professor Kennison, helped to enliven the occasion at the banquet when official letters were first presented to the team. In 1904 Armstrong Athletic Field was acquired and Caleb Sickles, a former star on the Carlisle Indians team, was appointed the coach.

It was about this time that concerted effort began to regulate athletics in the Ohio colleges.

As athletic programs assumed greater prominence the feeling grew among college faculties of Ohio that greater faculty control was desirable. Accordingly, on March 9, 1902, a preliminary meeting of Ohio colleges was held "to consider the advisability of organizing an athletic conference to stabilize and coordinate the intercollegiate athletic relations among their respective institutions." Soon thereafter a permanent organization of six institutions was effected, including Case, Oberlin, Ohio Wesleyan, Western Reserve, Kenyon and Ohio State, which soon became known popularly as the "Big Six." In 1906 it was decided that any college in the Ohio College Association that should adopt the rules of the Conference might be admitted to membership on its application. Under the new ruling, three additional colleges, Wooster, Denison and Heidelberg were admitted in 1907, after which the Conference became known as the "Big Nine." Others were admitted subsequently. Thus Heidelberg early joined with this group

²⁶ *Heidelberg Monthly Journal*, "Baseball," June, 1883, p. 354.

which enforced high standards of athletic participation. In general the Conference of the Ohio Colleges agreed to adopt the rules of the Western Conference, which defined and regulated individual and institutional participation. These set the pattern later followed in determining eligibility and covered such items as residence for migrants, playing under an assumed name, playing for pay, playing when deficient in studies, restricted competition to college teams, limited competition to four years, and otherwise controlled participation. Heidelberg's membership in the conference has been a source of great strength in maintaining an educational program in physical education and athletics. Except for an interim of ten years (1909-1919) when the enrollment was too small to warrant competition, when Heidelberg had the smallest student body of the conference schools, membership has been continuous.

In 1924, Herman Sayger was selected as Director of Physical Education and brought to the campus a complete program of intramural events. At the present time the intramural activities are tough football, volleyball, basketball and softball for men; hockey, basketball, softball, archery, bowling, tennis and volleyball for women.

There have been victories and defeats. Notably successful seasons were played in football in the late twenties. In 1928 the team, coached by H. E. Sayger, lost no games, tying in only one. In 1930, T. R. Turney coached a championship football team which was undefeated. The team won the Ohio Conference Championship, and three men, Dwight Haley, Otto Vokaty, and Merle Hutson made the All-Ohio team. Haley led the state in scoring. Again in 1948 the football team completed the season as champions. No games were lost. The tricolor topped the Ohio Conference in scoring. The team was coached by Paul Hoerne-man.

In athletic circles the Heidelberg team has now the designation, the *Student Princes*. Earlier such names as Cardinals and Bluejays were applied, but these did not "click" with the press. The name, Student Princes as applied to Heidelberg teams, originated with E. R. Butcher, former football star and alumni secretary, who at the time also wrote the College's publicity. One evening as he was passing the old Tiffin Theatre he saw on its marquee the lines "The Student Prince of Heidelberg" to advertise a play then appearing. In his next issue of the Heidelberg Bulletin he tagged the squad the *Student Princes*, and the *Student Princes* they remained in the popular mind and in the newspapers' sports columns.

The pageantry surrounding football increased year by year. In 1920

the first formal homecoming was arranged. In 1935 the custom began of electing an outstanding junior or senior girl as the Student Princess, Elizabeth Martin being the first chosen. When the homecoming parade originated is unknown, but in 1941 the first contest between the societies for floats was inaugurated. Other developments were Dad's Day (1924) and May Day (1921) appealing primarily to men and women, respectively.

As would be expected in a college such as Heidelberg in origin and type, religious activities have played a major role in the program of the College. Perhaps primary among the student religious groups have been the Y.M.C.A. and Y.W.C.A. Both movements had their origins in England, the former in 1844, the latter, in 1851.

In 1876 a branch of the parent body in the United States, known as the College Y.M.C.A. was formed, its first group having been organized at Princeton University. Within a few years there were 160 local associations in the college of the United States. The Heidelberg Y.M.C.A. had a small beginning. On April 10, 1881, about a dozen students met to consider some form of religious meetings for the benefit of the students, and a few days later (April 14) organized a branch of the Y.M.C.A. However, in view of later developments, it is interesting to note that the young men felt the need of the young ladies, who hesitated to join or even show their presence at a Y.M.C.A. As a result the name was changed to a *Young Peoples' Christian Association*. It was only a few months later (February 16, 1882) that the decision was made to use the name the College Y.M.C.A. officially, although women could hold membership and were even entitled to hold office.²⁷ The first president of the "Y" was Rufus C. Zartman; the vice-president, J. P. Stahl; the recording secretary, Will. H. Good; the first corresponding secretary, M. E. Kleckner; the treasurer, W. A. Long.

In 1885 a room was set apart for the group in the new college building. It was necessary to secure funds for furnishing it and decorating it. To secure them the Heidelberg Lecture Course came into being.²⁸ For many years, until it was merged with the Tiffin Civic Forum, the course brought to the campus noted speakers and musical organizations such as symphony orchestras. Though its primary purpose was to develop the religious life of the members through Bible study, devo-

²⁷ *Heidelberg Monthly Journal* "The College Y.M.C.A.," S. L. Runkel, May, 1882, pp. 190-191.

²⁸ *Aurora of 1926*, "Religious Organizations, Young Men's Christian Association," p. 190.

tional meetings, and the three-fold life of the men, "mind, spirit, body," many collateral activities were featured. In 1918, in conjunction with the Y.W.C.A. a project of supporting the Yamagata Mission of the Reformed Church in Japan was submitted as a challenge to them and was adopted. Within a few years an annual contribution of \$764.00 was made, a significant sum, when considered in the light of the small student body and the greater relative value of the dollar in those days. A few years after its organization a mission chapel for the Highland Addition of the city of Tiffin was projected. Later a Sunday School was organized by the students at the Jr. O.U.A.M. Orphans' Home, in Tiffin, at one time the largest institution for children in America.

The Heidelberg branch of the Y.W.C.A. was organized February 18, 1885. Immediately after the Y.M.C.A. was organized, the women were admitted as associate members. However, in a few years, their names were dropped from the rolls, and the Y.M.C.A. became exclusively a men's organization. The women felt the need of an organization which could serve as a training center for Christian work. Representative women from Heidelberg were invited and urged to attend the state convention of the Y.W.C.A. scheduled to meet in Westerville coincident in time with a convention of the Y.W.C.A. in Columbus. The Misses Anna Hildabolt and Ida Loose, members of the Sophomore Class, were sent as representatives from Heidelberg. The convention was addressed by the national president of the Y.M.C.A. Enthused by their experiences and the outlook the young women returned and proceeded to organize a group of seven girls into a branch of the Y.W.C.A. At first only girls who lived at the Ladies Dormitory joined because it was difficult for girls who lived with relatives across town to attend night sessions.

The first officers were: Ida R. Loose (Mrs. H. L. Beam) president; Lillie Rohrbaugh, vice president; Bessie Calhoun, recording secretary; Lily Good, corresponding secretary and Cora Seemuth, treasurer. Weekly meetings were held consisting of devotions and discussions on religious topics. There were no outside speakers. Until the men of the Y.M.C.A. had furnished their new room in College Hall, after which they allowed the women to use it, the Y.W.C.A. group met in the parlors of the Ladies Hall. Though the membership was small, it was a vigorous group. Only two years after it organized in 1887 it was the hostess chapter of the State Y.W.C.A. Convention of Ohio. It has remained a flourishing organization until it again merged with the men's group only several years ago.

In the spring of 1947 a movement arose to combine the two sexes in one organization, dropping the "Y" plan and substituting for it a *Student Christian Association* open to all students. After a year's trial the first meeting of the new combined group was held on September 25, 1948 in Rickly Chapel when the purpose, structure, and function of the new group were set forth, and the combined group formally launched.

For many years there was an active Mission Band and a local branch of the Student Volunteer Movement, a devoted circle of students pledged to full time service on the foreign missionary field. Many of these later served as pastors, teachers, and physicians in missionary areas. These have now disappeared as organizations.

A growing development in American college life is participation of the student body in the conduct of the College's affairs. A student council may serve well as a liaison group between the students and the faculty. With the spread of a new philosophy of democracy and with the present view of educational benefits which can be derived from participation and sharing, there has been an increased emphasis upon the values of a representative organization of the student body, both as a practical matter and as a means of educational development.

In November, 1916, the women of Williard Hall sent two representatives, Miss Mabel Davidson, '17, and Miss Frieda Klenk, '16 (Mrs. Eugene T. Henzel), to a conference of the Women's Intercollegiate Student Government Association held at Western Reserve University to secure "inspiration and information" on the operation of student government as it prevailed in other colleges. Upon their return the women residents of Williard Hall drew up a petition to the faculty seeking control of house and social regulations. It was not then contemplated to introduce a system of student government among the men, as it was believed impracticable to embark on so large a project as to include the entire student body. The faculty felt, however, that it was impossible to adopt social regulations without inclusion of the men. A joint committee of the faculty and women of Williard Hall decided, therefore, to submit the proposition to the entire student body despite the fact that, although affirmative action was favored by the faculty, the student body had voted negatively. President Miller announced that the administration and faculty of the College looked upon the proposal with favor and presented the matter to the students for their vote. The Senior Class decided to promote the movement because, as they were to be graduated within a few months, they could not then be accused of personal or ulterior motives by so doing.

At first the students were apathetic, but after an address by Dean Fitch of Oberlin College in which she described the system which had been recently instituted there, a favorable attitude arose toward adopting a similar plan of "cooperative government" at Heidelberg. A reconstructed and amended petition was presented, and approval of the plan was given by the student body by a vote of 173 to 27.²⁹ The governing body of the Student Association, as the organization was called, was composed of a council of men students, a council of women students, and other members of the student body, along with an equal number of representatives from the faculty. The objectives, were to maintain order and decorum, control all social activities, determine punishments of lesser severity than suspension or expulsion, provide for elections of its officers and to control house and social rules in the college dormitories.

In late May³⁰ members of the Sophomore, Junior and Senior classes were elected to membership on the men's and women's councils, respectively, and Leslie Coblentz, '17, was elected president and Arva Douce, ex '18 (Mrs. Marcus Grether), secretary.

There were the usual growing pains during the early years and the usual objections to "faculty domination" were in evidence. There was discussion of the advisability of return to faculty government, but at a mass meeting of the student body on November 20, 1922, the proposal was defeated by the students by a decisive four to one vote. Thereupon a draft of a revised constitution was prepared to govern "The Heidelberg University Student Government Association." The Women's League and Men's League were retained as component parts of the organization. Representation was changed from college classes to members of the literary societies. New life was injected into the organization, whose state was described by one of its student sponsors as "one of deacease without interment." ". . . At this time of the year we look for a resurrection," he added. On April 25, 1923, the revised constitution was approved by the faculty and soon thereafter it was adopted by the student body. In 1929 another revision occurred, broadening the representation and assigning certain powers to the women of the dormitories in regulating their own affairs.

In 1938 still another revision was made. Again there was a demand for greater student power and representation, requesting a more active recognition of students by the faculty. In December, 1939,

²⁹ *The Kilikilik*, November 22, 1915; April 17, 1916; May 1, 1916; May 8, 1916.

³⁰ *The Kilikilik*, May 29, 1916.

additional changes were made. It was at this time that the plan was adopted of selecting two members of the Student Council to serve on the Disciplinary Committee of the faculty. Changes were made so that representatives were chosen by college classes, members-at-large from the student body, and from the literary societies. Among the responsibilities now assigned to the renamed "Student Council of Heidelberg College" are planning and overseeing homecoming festivities, supervising the homecoming election, the homecoming dance, parents' day (also Dad's Day), the May Day election, the May Day dance and festivities, football and basketball banquets, and class elections.

The student council has served as an excellent medium for expressing student opinion. Even more potent in this regard have been the student publications of which three serve the whole College: *The Kilikilik*, weekly newspaper; the annual *Aurora*, published by the Junior Class; and the *Student Prince*, the most recent, a literary magazine sponsored by the literary societies.

The earliest "publication" *Excelsior*, which was read before the literary society, was without subscribers. The *Student Home Visitor*, a printed publication with a definite list of subscribers, devoted entirely to literary works, was issued monthly by the Excelsior literary society from May, 1858 to February, 1859. For a brief period from April, 1859, to September, 1859, a group of students published the *Heidelberg Monthly*, a literary journal, which failed financially and soon discontinued.

For the first twenty-one years the College had no official publication. In October, 1880, the faculty, who felt the need of keeping the alumni in touch with their alma mater, acceded to the request of E. R. Good and Brother, printers, both alumni, to publish the *Heidelberg Monthly Journal*. This was issued as a monthly magazine until April, 1892. Literary articles were contributed by the students and members of the faculty. As the magazine was begun primarily for faculty purposes, much attention and space were given to alumni news. With the May, 1892, issue, a new name, *The Heidelberg Argus*, was at the masthead, though it continued in contents and format much as before.

In announcing a new editorial policy, there was a significant change in management. The ownership stated their new policy: "In order to conform to the custom at other institutions, and to arouse a greater interest among the students of Heidelberg, the editorial management of the paper will be given over into the hands of students." S. E.

Neikirk, '91, then a student in the theological seminary and R. R. Stevens, '93, were made co-editors.³¹ Until September, 1899, publication of the *Argus* was continued by the same publishers, then, because of ill health of the senior member of the firm and increased obligations to other customers and some student dissatisfaction, it ceased publication.³²

In 1894 the faculty gave their consent to the students to issue a publication under student management, so for a six years period there were two official publications. The first issue of the new student paper appeared in September 1895, with the name *Kilikilik*. There was difficulty in selecting a name. A prize of ten dollars was offered which was won by A. V. Casselman, '95, whose entry was the present name. It was one "word" from the College yell. When he was asked what the word "Kilikilik" meant Dr. Casselman is said to have replied facetiously. "Ten dollars." The name can be spelled as readily backwards as forwards. At first the *Kilikilik* had three editors, one from each literary society. It was published in magazine form monthly, as its predecessor had been. Later it was issued semi-monthly and then as a weekly, when the style and make-up adhered to newspaper format. The *Argus* continued to appear primarily as an alumni project while the *Kilikilik* became the medium of student news and opinion.

About the same time as the first issue of the *Kilikilik*, the first volume of the annual volume of the Junior Class, the *Aurora*, made its appearance. In the spring of 1893, the Class of '94, brought forth this pioneer edition of a publication which has since continued annually except for an occasional year. College annuals were not a complete innovation at Heidelberg at the time, because several editions had appeared in the '80's. But because in their positions they "went too far," they lost favor with both students and faculty.³³ A poem in the first *Aurora* indicates that the name was chosen because it means "the dawn," as might be inferred from the word itself. The editor-in-chief of the first volume was N. A. Loucks, '94. It was dedicated to the girls "without whose presence our college life would have been deprived of much of its pleasure."

For many years following the demise of the *Argus*, no separate literary magazine was published though literary articles were often a feature of the *Kilikilik*. As the latter became more and more a newspaper, the students came to feel that a separate magazine to care

³¹ *Heidelberg Monthly Journal*, "Editorial Change," April, 1892.

³² *The Aurora* of 1926, "Publications," pp. 186-187.

³³ *Aurora* of 1900, "Aurora—a History," N. A. Loucks '94, p. 175.

for literary interests would be desirable. In November, 1948 *The Student Prince*, published semi-annually, made its bow. It first appeared under the auspices of the Heidelberg Literary Society. Glenn Rettig was the first editor. It is now sponsored by the seven literary societies on the campus.

Out-of-school life has developed not only through clubs, publications and other formal organizations but also in the free moments in the life of the student. These, too, place their stamp on the type of college life and influence the education of the alumni. Heidelberg has always been a college whose student body has been composed of, and which has appealed to, what is generally known as the middle class, though of course students have varied in their backgrounds and financial abilities. Tuition charges have been moderate, many students have attended on scholarships and have "worked their way through college," without losing social standing on the campus by so doing. This has produced a closely knit democratic student body.

Democracy has been furthered by students living and dining together in residence halls and taking meals in a common college dining hall. Living with others and consequent informal discussions have been a notable feature of Heidelberg's life. A Ladies Hall was erected early in the College's history and for the many decades since it was finished women have been required to reside in dormitories. Sleeping rooms for men were provided in the first college building erected. That associated living is a component part of the best college education is evidenced by the fact that even the municipally owned universities in England and America are now urging that such facilities should be provided for all students. "Education is life," it is declared by one of our greatest philosophers. The day-by-day experiences out of class are educative, perhaps no less so than classroom participation. It is with this recognition and in this belief that the author has assigned an entire chapter of this history to "student activities."

Chapter XVII

A Decade of Change

SYNOD's committee at the close of President Miller's administration, stated that it was "keenly conscious of the fact that . . . we are standing at the juncture of two eras in the history of our College."¹

It was a period of change in personnel. Otto G. Schmidt, of Chicago, who had succeeded George F. Bareis as president of the Board of Trustees in 1932 had passed away in 1935 after a period of less than three years in his office, to be succeeded by George C. Kalbfleisch who, in turn, occupied the office through the decade (1937-47) covered in this chapter and until 1949 during the present administration.

During the decade there were significant changes in the faculty. In 1937 H. L. Beam retired as professor of Bible and registrar. In June, 1938 Professor A. D. Keller was retired after forty years of service first as professor and, later, as librarian; on November 22 of the same year F. W. Kennedy passed away suddenly as the result of a heart attack, after thirty-seven years on the faculty and eighteen years as dean of the College; less than two months later (January 10, 1939) President Emeritus Miller passed away after an illness of some months, after he had already been weakened by a severe heart attack during his last years as president, an affliction from which he never fully recovered. The four were well known throughout the Church and had occupied prominent positions in the religious and civic life of Tiffin. Professor Keller was a regular delegate to Synod for many years and superintendent of a church school; Dr. Beam had been an active pastor, a teacher, and, after the death of Professor Sonnedecker in 1928, the registrar of the College until his retirement, after twenty-eight years on the faculty; Dean Kennedy was an ordained minister, a president of the Ohio Synod, a member of the Board of Visitors of the Central and Eden Theological Seminaries and, for many years, president of the Tiffin City Council, after which he served one term as mayor of the city; President Miller had been vice-president (three years) and president (three years) of the General Synod of the Reformed Church, a delegate to many national and international church

¹ *Acts and Proceedings of the Ohio Synod of the Evangelical and Reformed Church*, Tiffin, Ohio, June 22-24, 1937, p. 35.

assemblies, had a large share in the movement for union between the Reformed and Evangelical churches, for thirty-five years was a member of the Board of Home Missions (for almost thirty years its president), president of the Forward Movement Commission, and president of Heidelberg for thirty-five years. The four had served their College a total of 140 years, an average of 35 years each. To have lost these four men within a period of nineteen months accelerated the changes which were in progress.

As President Miller would reach the retirement age with the close of the academic year in 1937, the Board of Trustees appointed a committee of their number to survey the field and complete the canvass for a successor. It was decided to select someone from outside the College faculty and alumni. At a special meeting of the Board it was reported by the committee that many suggestions had been made, a number of persons interviewed, and that the Committee recommended the election of Clarence E. Josephson, pastor of the First Congregational Church of Passaic, New Jersey. The motion to elect was carried unanimously.

The new incumbent was born in Milan, Wisconsin, the son of the pastor of the Methodist Episcopal church of the town. He early expected to enter the ministry, but the death of his father when he was eleven years of age demanded that he give up his immediate plans. After finishing his secondary education he entered the University of Wisconsin, where he majored in business administration and was graduated with the Bachelor of Arts degree *cum laude* in 1918. He was elected to membership in Phi Beta Kappa. He enlisted in World War I and was in the officers' training school when the Armistice was announced. He entered civilian service as an auditor. After about a year he began service with the Aluminum Company of America in the Cleveland Sales Office, passing through the stages of clerk and salesman to sales manager. After ten years with the Aluminum Company, and with the graduation of his youngest brother from college, he again began to think of service in the ministry.

He entered Union Theological Seminary in New York City, meanwhile being ordained a deacon in the ministry of the Methodist Episcopal Church in the North East Ohio Conference. After he was graduated with the Bachelor of Divinity degree at the conclusion of his course, he was ordained as an Elder in the same conference. He continued his studies at Union Theological Seminary and Teachers College, Columbia University for another year, receiving his Master's Degree in Sacred Theology. He was graduated from the Seminary

magna cum laude. He continued as assistant pastor of Hitchcock Memorial Church in Scarsdale, New York, a position he had held part-time during the last two years he spent as a student in the theological seminary. He became the minister of the First Congregational Church of Passaic, New Jersey, and in the fourth year of his pastorate at Passaic, was elected to the presidency of Heidelberg. He received the honorary doctorate from Baldwin-Wallace College. Mrs. Josephson received the A.B. degree from Elmira College and the A.M. degree in religious education from Teachers College, Columbia University.

On July 1, 1937 he began his service as president which was to continue eight years until the summer of 1945. His inauguration occurred October 23, as the outstanding event of a three-day round of exercises. There was a civic dinner attended by three hundred citizens; the inauguration program proper, at which addresses were delivered by President Josephson and Professor Reinhold Niebuhr of Union Theological Seminary, and the benediction pronounced by President Emeritus Charles E. Miller. The afternoon was given over to the alumni luncheon, a football game, crowning the homecoming queen, and the president's reception. The exercises culminated at a service of worship in Trinity Evangelical and Reformed Church on Sunday morning, where the sermon was delivered by Dr. E. G. Homrighausen, then of Indianapolis, now of Princeton Theological Seminary. A concert by the Heidelberg Conservatory of Music concluded the program for the week-end.

In his inaugural address President Josephson deplored the fact that many Christian colleges had dropped their distinguishing Christian marks and differed little from secular colleges and universities. As the subject of his address he asked the question "When Is Education Christian?" He urged a social outlook on life by which the Christian college "can bring to the social problems like war, poverty and race relations that very considerable increment of power which comes to us when our conscience approves and we feel that God is on our side."

He concluded: "Education is Christian when under the inspiration of Jesus Christ, it brings academic learning into articulate relation to the great issues of life, when it encourages its students to get the facts relating to these issues and then throw themselves into that side of the struggle on which the greatest truth and justice seem to reside. To such education I am willing to give my very life."²

At its midwinter meeting the Board of Trustees announced that, by

² *The Heidelberg Bulletin*, New Series, Vol. 22, No. 5, December, 1937, p. 1.

recommendation of the Executive Committee, E. I. F. Williams had been appointed to serve as registrar of the College.

Action was taken to remove the biological and geological specimens from the Museum and Gymnasium building to the third floor of Science Hall, thereby making additional space available for the Gymnasium and athletic purposes. An adult education program was opened in cooperation with the Tiffin Y.M.C.A. through its evening classes.

An action of major importance was the reactivation of a committee first appointed in 1935 to recommend a new pension plan for the College staff to replace an earlier one which had been effective for several years. After prolonged consideration, at a special meeting of the Board of Trustees, September 27, 1938, the College entered into an agreement with the Teachers Insurance and Annuity Association of America.³ By the plan of mutual contributions of the College and members of the staff adequate provision was made for retirement and the morale of the faculty was given a lift when it was realized that a stable retirement and pension plan was operative in an organization which was destined to include later more and more of the leading colleges and universities. The official retirement age was fixed at seventy years.

Another administrative matter was clarified. Differences of opinion existed as to whether in the merged Church, formed by the union of the Reformed and Evangelical denominations, the support of its colleges should come from the church at large or by geographically determined areas within the Church. At the suggestion of the Executive Committee which had given considerable thought to the matter, it was recommended that when the Ohio Synod of the Reformed Church should pass out of existence, the control of the College should be vested in the five new Synods which roughly were to cover its area. At the same time it was recommended that the number of members on the Board of Trustees be increased from twenty-four to thirty, raising the total number of members elected from the Church from sixteen to twenty; those representing the alumni from four to five; and the number elected by the Board of Trustees from four to five. The five new Synods to be formed, and which were in fact later formed, were the Northeast Ohio Synod, Southeast Ohio Synod, Southwest Ohio Synod, Northwest Ohio Synod and the Michigan-Indiana Synod.

An important improvement in educational facilities was made when

³ *Minutes of the Special Meeting of the Board of Trustees, September 27, 1938.*

a Student Health Service was begun in 1938. By imposition of a special fee sufficient funds were made available to finance it. A portion of Keller Cottage was allotted to house it. Dr. R. C. Chamberlain was made Director. Miss Helena Baer, a registered nurse, was appointed Assistant Director, a position similar to one she had occupied at Bennington College, Bennington, Vermont. Later, when the residence of Professor Christian Hornung, for forty-nine years a beloved Professor of Mathematics, was purchased, the Center was enlarged and given exclusive use of the building where it is now housed.

The years of Dr. Josephson's administration were difficult financially. Though the first impact of the financial depression was violent in 1929, the trough was reached in reality, eight years later, soon after Dr. Josephson's induction into office. In the fall of 1937, despite pump-priming, borrowing and spending, "made" work and other financial measures, "another crisis struck the stock market, and prices went down even more rapidly than in the crash of 1929."⁴ Statistical services of the time reported: "A new depression overtook the country in September. Unemployment increased with almost unprecedented swiftness. Relief rolls expanded. . . . Bank clearings fell. . . . The number of commercial failures was increasing. . . . New financing continued during 1937 in a state of comparative stagnation. . . . The decline in prices (stock) during September, October and November was not only drastic . . . (but) finally reached the proportions of a collapse. . . . In fact there are few instances on record where a larger percentage decline has occurred in so short a period of time."⁵ The depression and the war which followed covered the span of his entire administration which closed July 1, 1945. On May 7, terms of surrender were signed by Germany, and the next day the end of the war in Europe was proclaimed (V-E Day); about four months later (September 2) formal terms of surrender were signed by the Japanese civil and military envoys at Tokyo (V-J Day).

The need for additional income for the College was imperative. Two factors were existent which made it inadvisable to canvass immediately for funds: the continuing financial depression and some dissatisfaction of townspeople and others over some editorials which had appeared in the *Kilikilik*, the student newspaper. By 1939, the treasurer was able to report a surplus in the current fund of over \$4,000.00 although

⁴ Beard, Charles A. and Mary R., *Basic History of the United States*, The New Home Library, 1944, p. 460.

⁵ *American Yearbook of 1937*, pp. 357-8; 360.

extra expenses had been incurred in salary increases and the newly-installed retirement system. It was recommended by a financial survey that as soon as improvement in the economic situation of the country would allow, a campaign for additional funds to build a new and modern gymnasium should be begun. In December, 1940 a survey indicated that a war-induced business boom was on, and that conditions had improved sufficiently that a campaign for funds could be launched with good prospects for success. The sum needed was fixed at \$150,000 for the building and to provide for its operation and maintenance. Six months later two-thirds of the sum (\$100,000) had been raised.⁶ At the next meeting the subscriptions totaled \$140,000.⁷ By 1943 it was reported that practically the entire fund had been raised. Hopes were high that the project of building could go forward.

But conditions forbade. War clouds had been appearing on the horizon of world affairs and were rolling up darker and darker. With the opening of World War II in its European phase in September, 1939, economic conditions in the United States had improved sufficiently to make a campaign for funds successful, but it was only two years later on December 7, 1941, that the "infamy" of the Japanese attack on Pearl Harbor was announced, to be followed the next day by declaration of war against Japan by the United States and Great Britain. In three days Germany and Italy retaliated and declared war on the United States. The conflagration of war was soon worldwide. Building was now out of the question, and subsequently inflation with shrinking value of the dollar again made it impossible to proceed. By the end of 1943 almost nine million of America's youth were enrolled in the armed services. Unless young men were engaged in "essential industries" they were forced into the military forces of the country.

There were other gifts which added to the financial strength of the College. A fund of \$50,000 which had been received on the endowment plan a few years earlier, was set aside as the "William, Dora and Miriam Reiter Endowment," to be devoted as a foundation for the support of a professor's chair in history. At the death of Ralph D. Sneath (1940), who for thirty-three years had been a valued member and financial advisor of the Board of Trustees, a bequest of \$25,000 free of taxes, was received under the terms of his will and set aside by the Board of Trustees as "The Ralph D. Sneath Endowment Fund." At the death of Dr. John B. Rust, alumnus and long a member of the

⁶ *Minutes of the Board of Trustees*, June 6, 1941.

⁷ *Minutes of the Board of Trustees*, December 19, 1941.

music faculty, whose library had been housed in a basement room of the Library building for some years, 4,000 volumes were bequeathed to his alma mater.

Wars are not good periods to secure capital funds for colleges. Other matters crowd into the focus of peoples' attention. However several sources provided needed funds for current operations: interest from endowment funds, apportionments from churches, student fees, and government funds derived from the participation of the College in its military training program.

When the National Defense and Selective Service Acts were enacted by the United States Congress it became evident that many men students would be lost, and that relatively few would enter the College as Freshmen. Dr. George A. Stinchcomb of the Physics Department was appointed National Defense Chairman for the College (1941). In December following the Board of Trustees was confronted with the serious problems ahead, and several issues relating to the position Heidelberg should take on the war were considered.

The first was that of Christian pacifism. After free discussion the Board of Trustees approved the position taken by President Josephson:

If participation in it will make for greater justice among peoples and for the use of less force and coercion if not in the immediate future, in the long run, then the war not only is justified but becomes a necessity for the Christian who accepts moral responsibility in his world and who is not opposed in principle to the use of a limited amount of force. With respect to the present war on which our country has embarked this group feels (i.e. those favoring the position here stated) that is such a war in which a Christian not only may but must participate if he would be true to his highest insights.

It is to this . . . attitude toward the present war which a large majority of our students, our faculty members and staff, our alumni, our Evangelical and Reformed Church people and Christians in general take, and it is this attitude to which I personally subscribe.

I want to make the following recommendation: that if our Government in the successful prosecution of the war needs any of our College's facilities we grant the use of them. I have entered at some length into the philosophical discussion above so that if this recommendation is passed, it will be a matter of record that we did not pass it in blind obedience to our country without consideration of the merits of the present war; nor did we pass it without a sympathetic appreciation of the pacifist stand which is taken by many of our fellow Christians, even though they be in a relatively small minority.⁸

The facilities of the College were offered for training a Civil Aeronautics Unit, but lacking a suitable flying field, it was not obtained.

⁸ *President's Report to the Board of Trustees of Heidelberg at its Annual Meeting, December 19, 1941.*

The officers of the Plumbrook Ordnance Plant near Sandusky were consulted about offering a special course in chemistry and physics to train plant technicians. This offer was accepted. Some instructors were loaned and classrooms furnished in cooperation with the Engineering School of the University of Toledo.

Meanwhile another question of policy arose. A small group of conscientious objectors, consisting of students, faculty members, alumni and Board of Trustees were very outspoken and aggressive in their stand. The result was there was "sniping" at them and indirectly at the College on the part of friends of the College. On the recommendation of President Josephson the Board of Trustees took a position on the question by the following resolution:

This Board of Trustees declares it to be the policy of Heidelberg College, a Christian College of Liberal Arts, to continue to keep its fellowship open to all who are loyal to the United States of America and to Heidelberg, even though the Christian consciences of some of these may lead them to refuse participation in war, and the Christian consciences of others may lead them actively to support war.⁹

This statement of policy was deemed by the Board of Trustees to be essentially the one adopted by the Evangelical and Reformed Church of which Heidelberg College is an organic part as well as that of practically every other leading Protestant church body in the country.

The most extensive institutional assistance given by the College in carrying forward the program of the War Department was through the Army Specialized Training Program, or as more commonly known, the A.S.T.P. In the program which was established for training high grade technicians and specialists needed by the army, qualified soldiers were sent by the War Department to colleges which were assigned units whose members while in training were on active duty, in uniform, under military discipline and receiving army pay. A.S.T. Unit No. 3533 was established at Heidelberg. Its activities began on August 9, 1943 with Kenneth B. Barnes, Professor of Chemistry, as Coordinator of the Unit. Students in the school were a company of soldiers divided into nine sections of about thirty men each. Trainees were quartered in College dormitories, and meals were taken at the College Commons.¹⁰

The primary consideration of the College in establishing the unit was to assist the country's war effort. A secondary outcome was the assistance which it gave to the College's financial situation. The housing units built by the government were left on the campus at the close

⁹ *Annual Meeting of the Board of Trustees*, May 29, 1942.

¹⁰ *Catalogue Number, The Heidelberg Bulletin*, February, 1944, pp. 97-100.

of the conflict and have served since the war to ameliorate a severe shortage of living quarters.

Financial depression, war, economic and political unrest—these describe the national as the local scene during Josephson's administration. There were violent supporters and opponents of the New Deal; there were conservatives, moderates, liberals and radicals in politics, as in social attitudes. It was repeated over and over "we are living in a world of change." People were insecure financially and highly emotional. There was repeated the fluid condition of society found a century before with a

thousand creeds and battle cries
a thousand warring social schemes
a thousand new moralities
and twenty thousand, thousand dreams.

James Freeman Clarke in the early period of the nineteenth century wrote to his wife, quoting Emerson, the Sage of Concord: "I find social life in a precious state of fermentation. New ideas are flying high and low. Every man carries a revolution in his waistcoat pocket." Emerson lecturing in New England on a forum program in 1840 exclaimed: "What a fertility of projects for the salvation of the world! One apostle thought all men should go to farming; and another that no man should buy or sell; that the use of money was the cardinal evil; another that the mischief was in our diet. . . ." Writing an editorial for the first number of the *Dial*, he scented a new revolution in the making. Farmers, laborers, teachers in the schools, ministers, spinsters and matrons, he saw as their "several adherence to a new hope." The "new wine of idealism" was filling many minds. Dr. Tocqueville, brilliant foreign observer of the period wrote "The whole life of an American is passed like a game of chance, a revolutionary crisis, or a battle."¹¹

In the 1930's and '40's, too, there arose innumerable schemes to perfect mankind, to make life more democratic, to devise a new social order. College campuses took on the coloration of society, particularly because youth always tends toward an idealism, which is not always seasoned with a sense of the possible or practical. The war draft, the economic confusion, race relations, philosophies to "divide the wealth," freedom of speech, the strain of waiting for the turn of the balance in the global conflict—all these, and many more, made this a period of

¹¹ For a more complete description of the period see the author's *Horace Mann, Educational Statesman*, especially Chapter V, "The Surge of Reform." Published by The Macmillan Company.

emotionalism and discontent. Out of it emerged, as is always true of such periods of stress and strain, a mixture of gains and losses.

There was a new definition of the share students should have in the determination of student control and policy making. Reference has been made earlier in this volume to the Student Council. In January, 1940, representation on the Council was changed in the direction of more democratic procedures. It was felt by many that the plan of representation which was according to campus organizations led to inequality between groups and gave an opportunity for political control. The proposed plan called for a Council of twenty-four members, six from the literary societies (one each); four men and four women from the Senior Class; two men and two women from the Junior Class; two men and two women from the Sophomore Class; and one man and one woman from the Freshman Class. The Student Council also was empowered to receive reports from all organizations receiving support from the Student Budget fee. After much debate the student body adopted the proposal. In the course of the decade which followed an increasingly active and responsible role was assumed by the Council in matters directly affecting students, including its representation on the committee on discipline and the committee to plan assembly and chapel programs, making both joint faculty and student committees. With the onset of the war, partly because of scheduling difficulties, two periods a week were given over to assemblies, with a minimum of thirty minutes, a maximum of an hour, one period of general, the other of religious character replacing the former plan of five twenty-minute chapel sessions a week. The Council also assumed responsibility for many of the social functions on the campus, and shared in determining the regulation of campus life.

There was a clearer definition of the relations of the college paper, the *Kilikilik* to the College. The "charter" agreed upon by the *Kilikilik* staff, the Faculty of the College, and the Board of Trustees had its inception in offensive and unfortunate editorial opinions which had been expressed in the columns of the paper. Among the agreements in the charter was one to the effect that there should be no faculty censorship. On the other hand, the staff should be responsible for fulfilling the functions of a student paper; give information and news; provide entertainment; and provoke thought to encourage mental and spiritual growth. To accomplish these ends it was provided "(1) the students should always have the facts; (2) they should express themselves in a gentlemanly manner; and (3) they should be constructive; that is, they should print nothing that, in the long run, will be harmful to the Col-

lege and its objectives." It was emphasized that the *Kilikilik* should present a diversity of ideas and should "deliberately" go out of its way to show both sides of the questions discussed, and townspeople, faculty and students should be encouraged to present their views. So that there should be no misunderstanding that the *Kilikilik* is a student paper, supported entirely by student funds, the editor was charged with printing in each issue "a statement that the opinions expressed in the paper are the opinions of individuals, students and other contributors and not those of the faculty or administrative officers of the College." Portions of the charter were printed in the student newspapers.¹²

It was not many months before "offensive" editorials reappeared which alienated supporters of the College. After conversations with administrative officers of the College the editor-in-chief resigned and a statement printed over the signatures of the president of the College and the president of the Board of Trustees reaffirmed the action provided in the Charter, with the additional provision that "henceforth the *Kilikilik* staff will confer with the Faculty Committee on Student Publications relative to all controversial material before it is published." In earlier years the faculty elected the members of the *Kilikilik* staff. It is the current practice, adopted in 1944, to select these officers through a joint board of students and faculty in which each group has an equal voice.

During President Josephson's administration important changes occurred in the College's personnel. Dean Francis W. Kennedy, Dean of the College, passed away suddenly in the early morning hours after completing his regular schedule of teaching the day before. Dr. Mary I. Park, who had been Dean of Women for many years, but who had been transferred to the Department of Philosophy, was elected Acting Dean of the College, a position she retained during the years 1938-39 and 1939-40, when Dr. Frederick D. Lemke, Head of the Department of English, was elected to the position.

Professor A. D. Keller, librarian of the College, retired in accordance with the provisions for superannuation. Professor Alice M. Moudy, head of the French Department, was also retired. The Department of Art was discontinued for four years with the retirement of its Director, Sophia M. Schaad, to be reopened again in 1944 with the appointment of Mrs. T. M. Kildow. Dr. J. W. L. Jones of the Department of Psychology also retired after forty-one years of service on the faculty, and Dr. M. E. Kleckner, for forty-five years a member of the faculty and, since

¹² *The Kilikilik*, February 9, 1940, p. 3.

reaching the retirement age, professor emeritus of chemistry, passed away. Professor Emeritus J. A. Beam, who had completed his service on the faculty in 1937, passed away in his home in Tiffin February 3, 1945.

During the war years the student body decreased in size so little expansion in the College's curricular offerings could be expected. In fact, fewer subjects were taught. However, because of the increase in enrollment which was experienced in the Department of Business, an additional division, a section of shorthand and typing, was organized in this Department. A sizeable deficit which had accumulated in the current account was liquidated, so that the College's finances were in sound condition in 1945 at the end of the war.

In February, 1945, President Josephson tendered his resignation, the effective date being on July 1 at the close of the academic year. He had accepted a position as head of the Division of Educational Institutions of the Surplus Property Board, Washington, D.C. Appropriate resolutions were adopted by the Alumni Association which recalled the difficult years in the country during his eight years as president, the friendly relations he had developed with students, his skill and leadership in business administration and his courageous stand for his convictions. Editorially, the *Kilikilik* recounted his competent leadership, his promotion of a greater degree of self-government for students as he "sought to preserve and establish more firmly the ideals and institutions of democracy and, above everything else, to bring Christianity into everyday life."

The Board of Trustees at its commencement meeting appointed a committee of five to inaugurate plans for celebrating the One Hundredth Anniversary of the College in 1950.

During the interim between the presidencies of Drs. Josephson and Harner it was announced that Dr. Nevin M. Fenneman, '83, internationally known member of the faculty of the University of Cincinnati in the Department of Geology, had made the College the principal beneficiary in his will, as a result of which \$105,000 was to be received, \$35,000 immediately. The remainder was to come after the death of certain persons for whom a trust was created. Dr. Fenneman had often visited the campus and had always been interested in Heidelberg's affairs. His gift was designated as endowment, and was stated in his will to be an expression of his appreciation for what Heidelberg has done and is doing in her educational program.

At a special meeting of the Board of Trustees, on July 16, 1945, Dr. Nevin C. Harner, Dean of the Theological Seminary of the Evangelical

and Reformed Church at Lancaster, Pennsylvania, was unanimously elected as the eighth president of Heidelberg, his term of office to begin September 1.

His life was spent in the religious tradition. Born in Berlin, Pennsylvania, his father a pastor, his early years were spent in rural and semi-rural communities of Pennsylvania and Virginia. His A.B. degree was taken at Franklin and Marshall College, Lancaster, Pennsylvania in 1927. He received the B.D. degree from the Theological Seminary of Lancaster of which he later became dean. He also attended Union Theological Seminary, where he received the S.T.M. degree, and Columbia University, from which he received the Ph.D. degree in 1931. In 1940 the honorary degree, D.D. was conferred on him by the Theological Seminary at Lancaster.

His primary interest was in Christian education. Though never active as a pastor, he had been director of Religious Education at the Evangelical and Reformed Church in Lehigh, Pennsylvania. As dean he dealt with students essentially graduate in rank.

He was a prominent leader in interdenominational affairs. In 1937 he was a delegate to the Conference on Life and Work at Oxford, England, and to the Conference on Faith and Order at Edinburgh, Scotland. In 1933 he was a delegate to the meetings of the Alliance of Reformed Churches throughout the World Holding the Presbyterian System at Belfast, Ireland. At each he was a member of official commissions. When elected to the presidency he was a member of the Board of International Missions of his own denomination and Secretary of the Merger Commission of the Evangelical and Reformed Church and the Congregational-Christian Church. He was vice-chairman of the International Council of Religious Education.

He was a recognized scholar, a member of the honor society, Phi Beta Kappa, and a member of Sigma Pi. He was the author of *The Educational Work of the Church*, *Youth Work in the Church* (with D. D. Baker), *Missionary Education in Your Church*, and *Religion's Place in General Education*. At the Theological Seminary he was in charge of the Department of Religious Education.

He was on occasion a lecturer at Union Theological Seminary, Eden Theological Seminary, Austin Theological Seminary and Duke University.

His family consisted of Mrs. Harner, a graduate of Hood College, Frederick, Maryland, and two sons of high school age, Nevin and Philip.

He entered upon his duties with vigor and enthusiasm. He was

inaugurated on October 13, 1945, being inducted into office by Mr. George C. Kalbfleisch, president of the Board of Trustees, the charge to him being given by Dr. L. W. Goebel, President of the Evangelical and Reformed Church.

For his inaugural address he chose the theme, "The Search for Unity in the American College." In it he surveyed the rise of the excessive individualistic spirit (now fortunately being replaced by a search for significant unity). Much of Education, he stated, has been concerned with mere "devices galore; orientation courses, inter-departmental courses, fields of major concentration, comprehensive examinations, and elaborate counseling schemes. . . . Such devices are good, but not good enough. . . . No device, nor all devices together are sufficient to achieve true unity within the American college." "Where shall we find such a unity, so deep and high?" he queried. The answer to him was clear. "The unity of a Christian College in all its parts—curriculum, atmosphere, methodology—derives from nothing less than the Christian tradition itself which flows like a mighty stream out of the barren land of Palestine to water and enrich all the earth . . . here is an all-inclusive framework for the fellowship which should mark a Christian campus catching up all in its compass—students, trustees, alumni. One Lord, one baptism, one God and Father of all, one hope, one faith, one love . . . there is no point on the circumference of the college which cannot be reached from this center, the age-old yet ever new Christian heritage." He concluded "A college which can organize its total life around the Christian tradition, not a static formula but a dynamic interpretation of existence in its fullness, will have an adequate center and true unity, with respect for the past, joyous confidence in the present, and hope for the years that are to come."¹³

Immediately the new president faced toward the five years which intervened until the Centennial year. Things to be done were: to increase the enrollment, to expand the program, to enlarge the endowment, to add greatly needed buildings. Even before his arrival on the campus the Board of Trustees had tentatively set plans in motion to secure additional funds. These were now definitized. President Harner recommended a study of the needs of the College in terms of buildings and endowments; employment of an architectural consultant to assist in laying out an all-over plan of campus development; preparation of a plan for a centennial financial campaign, including personnel and timing; and the appointment of a General Centennial Committee. Its personnel was: (a) representing the Board of Trustees, Jay L. Goodin

¹³ Reprint of Inaugural Address, October 12, 1945.

and T. W. Hoerneman; (b) representing the Evangelical and Reformed Church, Ben M. Herbst and George W. Merz; (c) representing the alumni, Edson J. Brown and W. T. Wickham; (d) representing Tiffin and vicinity, A. H. Schmeuszer and J. Hadsell Baum (because of his removal from the city A. H. Schmeuszer was replaced by R. F. Machamer); representing the faculty, Russell G. Frantz. Jay L. Goodin was named chairman. A General Steering Committee of nine was appointed to direct the financial campaign, who were to serve with the president of the College and the president and vice president of the Board of Trustees who were members *ex-officio*. The goal was placed at a million dollars, \$500,000 to be allotted for new buildings (a men's residence hall, a college chapel, additions to the gymnasium fund, and conversion of the old gymnasium to into a Student Union) and a like amount for general endowment.

By December 1946 the president was able to report a total student enrollment of 660, of whom approximately 300 were freshmen, and 275 war veterans. There were 280 women and 380 men. General financial prosperity of the country and attendance under the G. I. Bill of Rights with accompanying governmental aid through their tuition, were primarily responsible for the large attendance which, by the opening of the second semester, had mounted to 685.

It had been thought that the long-hoped-for gymnasium could be placed under construction immediately, as some of the donors to the building fund were becoming impatient at the continued delays, first because of World War I, then on account of World War II. But this was not to be. The C.P.A. denied the College's application to proceed, so the plans which it had been fully expected could be executed immediately had to be deferred, unfortunately, as it turned out, to a time when building costs were increased still more. Negotiations by the College authorities the following year led to approval of the F.W.A. for a temporary gymnasium containing 6,000 square feet of floor area, which was to be erected at government expense. This was soon completed and became known as the "aluminum gymnasium." It provided showers, dressing rooms, a basketball floor and offices additional to those in the former outgrown gymnasium.

At the May, 1947, meeting of the Board of Trustees it could be announced that, as a result of an intensive twenty-week campaign, the sum of \$452,619.61 had been pledged toward the million dollar goal for the Centennial Fund. Plans were made at the same time to continue the campaign. By September 1, subscriptions to the fund reached \$484,390.00.

With the growth of enrollment in the Conservatory there was great need for enlarged physical facilities in music. Accordingly action was taken "to proceed immediately to draft preliminary plans for the renovation and expansion of our Conservatory."

An internal item of considerable importance which had been begun during President Josephson's administration but was concluded during President Harner's term of office was a revision of the Articles of Incorporation and By-Laws of Heidelberg College by addition of a section on academic freedom and tenure, with provisions essentially those which had been formulated by representatives of the Association of American Colleges and the American Society of University Professors at their meeting in 1941.

Unfortunately, due to his own health conditions and those of his family, President Harner found it necessary to sever his relationship with the College as its president only two years after he had assumed the office. He left with the prospect of a college enrollment of more than eight hundred students for the ensuing year. He returned to teaching in his former chair in the Theological Seminary in Lancaster, Pennsylvania. He wrote two additional books, *I Believe* and *About Myself*. He served on denomination-wide committees and agencies of the Evangelical and Reformed church and was vice-chairman of the International Council of Religious Education until his untimely death in the summer of 1951.

Chapter XVIII

Crowning the Century

WHILE a committee of the Board of Trustees was engaged in selecting a successor to President Harner, Dean F. D. Lemke was selected as acting president. His report of December 19, 1948 indicated an enrollment of 817 students exclusive of children of pre-college age enrolled in the Conservatory of Music. The number of non-veterans in the Freshman Class for the year had increased from 120 in the academic year 1946-47 to 220. Forty per cent of the students enrolled in 1947-48 were members of the Evangelical and Reformed Church. Forty per cent of the faculty were women.

At the December meeting a decision was made to proceed with enlarging the building used to house the Conservatory of Music. A. C. Shuman, Secretary of the Board of Trustees, presented his resignation, after he had been a member for forty-three consecutive years. He was thereupon made an emeritus member for life.

In a called meeting of the Board held on the afternoon of the same date Superintendent W. Terry Wickham of the Hamilton Public Schools was elected to the presidency of the College without a dissenting vote.

With the close of the academic year in 1948, Martin Walker Smith retired after a long term of service from 1921 to 1948, a period of twenty-seven years, in the Department of History.

The President-elect, Terry Wickham, the first layman to be elected to the office, entered upon his duties on August 1, 1948. He had had an active and successful record of educational achievement prior to his election. He was born in Sycamore, Ohio, June 4, 1899, the only son of Dr. and Mrs. William Horace Wickham. On April 3, 1924 he was married to Rebecca L. Dugan of Cambridge, Ohio. He is the father of two children, Mary Ellen, '46 and William, '51. At an early age he was received into membership in the Sycamore Reformed Church, and ever since has been an active member of the Christian Church. On coming to Tiffin he, with Mrs. Wickham, became a member of Trinity Evangelical and Reformed Church.



SEIBERLING HEALTH AND PHYSICAL EDUCATION BUILDING
Completed 1952



MUSIC HALL
Completed 1949



STUDENT CENTER—"THE CASTLE"
Opened 1951
Built as Gymnasium and Museum, 1893

A graduate of Sycamore High School, he was given the A.B. degree by Heidelberg College in 1920 and the Master of Arts degree by Ohio State University in 1927. He had also taken graduate work at Western Reserve and Teachers College, Columbia University.

After four years in small high schools he was called to Orange Township, Cuyahoga County, Ohio, to organize a school system in the so-called "Van Sweringen" villages East of Cleveland. Eleven years later he was elected assistant superintendent of the Cuyahoga County Schools where his particular responsibility was for curriculum development and supervision in English and mathematics. In 1938 he became the first superintendent of schools in Cuyahoga Heights, a Cleveland industrial suburb, where he developed a school program especially adapted to an industrial district. After five years he accepted a position as superintendent of schools at Hamilton, Ohio where he led his staff in the study of the curriculum and instructional leadership and where he was successful in securing community support for an enlarged school program.

He was active both in professional matters and community life. He was a member of the Ohio Superintendent's Association, the National Education Association, the American Association of School Administrators, and the Horace Mann League. For five years he was executive secretary of the Northeastern Ohio Teachers Association. In 1948 he was a member of the Yearbook Commission of the American Association of School Administrators. He taught courses in education in summer sessions of Western Reserve University, Kent State University and the University of North Carolina, has participated in many school surveys, and has been a speaker at many educational conferences. In 1949 Catawba College conferred on him the degree of Doctor of Pedagogy. He has been active in community work such as the Y.M.C.A., the Boy Scouts, and as a trustee of the Girl Scouts.

His inauguration as president occurred on October 9, 1948. As in the case of his predecessor, he was inducted into office by Mr. George C. Kalbfleisch, Chairman of the Board of Trustees. The charge to the President-elect was delivered by Dr. L. W. Goebel, president of the Evangelical and Reformed Church. In his inaugural address "Faith with Fire" President Wickham challenged his listeners to have faith:

There is a desperate need in our world today for people who have faith—for people who have fire! There is need for people with faith in God, with faith in the democratic way of life, with faith in themselves as responsible individuals! There is critical need for people who carry within them a fire

which inspires them actually to do each day the tasks which must be done if men are to be free and are to live well in a changing world.¹

He presented a seven-point program for the College: (a) a faculty to guide students to develop "a daily living in which all of us will look up to God for guidance and will develop an unshakable faith in Him as the Creator and Ruler of the Universe"; (b) a curriculum in which students "learn the ideals of democracy"; (c) a curriculum administered to give students an understanding of our great intellectual heritage, a vision of human greatness, an appreciation of beauty, the habit of scientific thought and ability "to meet successfully the new situations of a changing world"; (d) guidance and counsel to enable the student to examine and appraise himself; (e) develop a respect for high scholarship; (f) give the students opportunity to meet "people of other nationalities, of other races, of other creeds, and of diverse political and economic opinions." . . . "Let them grow in understanding and respect for all mankind"; and (g) an "opportunity be available to gain work-experience, either on the campus or off of it, during the school year or during the summer vacation."

The inaugural sermon was preached by the Reverend F. W. Schroeder, D.D., president of Eden Theological Seminary, and the three-day program closed with a vesper concert presented by Professors Behrens, Gibson and Ohl of the Heidelberg Conservatory of Music.

As he entered upon the duties of the presidency plans for the Centennial observance were in full swing. The large increase in attendance and enlarged program demanded larger resources and equipment. The new administration immediately took leadership in the program of expansion and proceeded with vigor and aggressiveness.

The new building for the Conservatory of Music was completed by autumn of 1948, adding to the College's equipment a modern fireproof structure which contains eight teaching studios, twenty-seven practice rooms, an auditorium and miscellaneous service rooms in addition to an office for the director.

For many years a "women's residence area" centered about France Hall, Williard Hall and Keller Cottage. Hoke House had been added more recently. It was now proposed to provide a similar "men's residence area." This was begun by purchasing additional property in the Hedges-Rebecca-Main Street section of Tiffin where the campus was expanded by purchasing twelve vacant lots and nine residences with

¹ Pamphlet, *Inauguration of William Terry Wickham as President of Heidelberg College.*

lots, thereby extending the size of the campus to more than thirty acres, all rather compactly joined.

A portion of the area which was purchased at a cost of approximately \$43,000 became the site for a second new building, the "Seiberling Health and Physical Education Building," officially named in honor of Frank A. Seiberling, ex '79, of Akron, Ohio, former president of the Goodyear Rubber Company and founder of the Seiberling Rubber Company, who was a generous donor to the building. Why he came to Heidelberg where he remained two years as a student, has already been recorded earlier in this volume. For many years he has been a member of the Board of Trustees. It was expected that the large modern addition to the athletic plant, for which \$400,000 was budgeted, would be ready for occupancy on Founders Day, the Centennial anniversary, but the lack of materials and delays in its construction made this impossible. The cornerstone was finally laid on May Day, 1951, and the handsome building was dedicated October 13, 1951. It gave Tiffin its largest assembly room, one which has a seating capacity for 2000 spectators at basketball games and 2500 for commencements and other public programs. After many unavoidable hindrances and delays the building which had been anticipated for so long by so many generations of students now became a reality.

A third project, a student center, was begun. At first occupying a room in the basement of College Hall, it became known popularly as "The Cave." The accommodations soon proved inadequate, and plans were inaugurated to provide more adequate facilities, the completion of which followed the Centennial period to which this history is devoted.

Steps were taken also by the Board of Trustees looking toward construction of a residence hall for men. When it is built it will bear the name "King Memorial Dormitory," in recognition of the generous gift of Alice Gertrude King, widow of Reverend Owen G. King, D.D., Class of 1905. By her bequest of \$155,000, one of the largest sums ever to come to the College, in a single gift, a Rhodes-King Scholarship Fund of \$30,000 was financed for students in the Conservatory of Music, and \$125,000 was set aside to apply on the building of a men's residence hall. At the close of the Centennial period final steps for construction had not yet been taken.

Another action was now taken looking toward reactivating the campaign for the Centennial Fund. At the close of President Harner's administration a total of more than \$452,000 had been pledged. The campaign was reopened. Including the scholarships from the King estate and payment of the legacy from the Weller estate, it could be

announced at the Centennial that almost \$300,000 additional was pledged, bringing the total to \$740,140.73 received from students, faculty, board of trustees, alumni, the E. & R. Churches, and the city of Tiffin.

It was at the commencement in 1951 that George C. Kalbfleisch, after twenty years on the Board of Trustees, thirteen of them as chairman, tendered his resignation. He was succeeded by Hon. Allan G. Aigler who had served many years as vice-president of the Board. At the same meeting Dr. Robert C. Chamberlain, board member over a period of forty years, having been elected to thirteen consecutive terms by the alumni association, requested that he not be re-elected. In view of their long service to the College, both Mr. Kalbfleisch and Dr. Chamberlain were made trustees emeriti.

Much attention was being given to public relations of the College, full time personnel devoting themselves each of the three groups: alumni, the Church, and the general public, respectively. A part-time newspaper correspondent was also engaged.

There were changes in the academic program of the College. Following a strong trend in American education an optional course in General Studies in which freshmen and sophomores follow a prescribed curriculum of general cultural studies, designed to give fundamental understanding of the modern world, was adopted by the faculty. A complete four-year course to prepare teachers for service in the elementary schools, which had been approved while Dean Lemke was Acting President, was made effective and modern quarters provided for classrooms and laboratories. The system of school guidance was improved. A new literary society for men was organized.

There was a continuing celebration during the Centennial Year. Various groups provided special programs throughout the academic year. Two special events however, formed the climax of the exercises. A colorful feature was the Centennial pageant, "Faith of Our Fathers," written by Professor J. W. Fausey, a member of the staff of the Heidelberg Department of Education, a historical presentation of the century which was climaxed by a prophecy for the future. The first section presented as main episodes the work of Henry C. Leonard, "The Fisherman" and the building of College Hall; the second, the monumental work performed by President Miller in building a greater Heidelberg; the final section, departing somewhat from the earlier historical theme, depicted the national and international influence of education, all coming to a climax in the slogan of high aspiration, the scriptural text, "The Truth Shall Make You Free."

It was a brilliant and telling picture, staged by the Wig and Masque Club under the direction of Professor D. C. Kleckner. The College orchestra was conducted by Professor Clarence W. Assenheimer and the Concert Choir was directed by Professor Ferris E. Ohl. Two performances were given.

The musical triumph of the commencement season was the Sunday evening presentation of Verdi's "Requiem" at the Trinity Evangelical and Reformed Church of Tiffin by the Heidelberg Oratorio Chorus which was accompanied by the College orchestra.

The baccalaureate speaker was former President Nevin C. Harner (1945-47), who returned to his position as Professor of Christian Education, in The Theological Seminary, Lancaster, Pennsylvania. His appropriate theme was "A Christian View of Past and Future,"—a past view of gratitude and humility, a forward reaching attitude of aspiration and trust. In summing up his address he quoted St. Paul, as expressing the Christian's proper outlook, by "forgetting the things which are behind, and stretching forward to the things which are before."

At the alumni luncheon, Dr. John Allen Krout, ex '18, Dean of the Graduate Faculties, Columbia University, spoke on "Beginning the Second Century." He gave forceful witness to three fundamental elements in American nationalism: individual liberty, faith in the validity of the moral law, and a confident belief in progress.

The climax came when, at the commencement exercises, 184 members of the Senior class were graduated. President Henry P. Van Dusen, of Union Theological Seminary, New York City, who, taking "Leadership for Tomorrow" as his theme, and foreseeing a time of rapid change and widespread suffering ahead, envisioned five qualities which are essential in leaders: insight, independence, responsibility, faith, endurance. He concluded

The Christian is gifted with wisdom and steeled to endure as he sets his eyes and his devotion on Jesus—"the Pioneer and Perfecter of our faith." Tomorrow's world belongs to men and women under command of such faith. It awaits their appearing—the sons and daughters of God.²

So the Centennial commencement passed into history. The second major event to commemorate the hundred years of history was the week-end of November 11-12 celebrating Founders Day. A matin workshop service in Rickly Chapel was led by Dr. L. W. Goebel, president of the Evangelical and Reformed Church. At a convocation service, President Daniel L. Marsh of Boston University, president of

² Address Given at the Centennial Commencement Program of Heidelberg College. June 12, 1950.

the American Association of Colleges, spoke. "Education's House of Seven Pillars" was his striking theme. In the afternoon an educational symposium on "Emerging Possibilities of Higher Education in a New Century" was presided over by President Robert N. Montgomery of Muskingum College, president of the Ohio College Association. Participating were Dr. George A. Bowman, of Kent State University; Dr. Gordon K. Chalmers, of Kenyon College; and Dr. Clyde Hissong, Superintendent of Public Instruction for the state of Ohio.

The College now stands on the threshold of its second century. Through pioneer days, with its early support given only by a small denomination, through the trials and discouragements of four wars and a half dozen major financial depressions, it has held steadfastly to its fundamental purposes and traditions. With few resources except faith and belief in its destiny based on the principles on which it was founded, it stands at the end of the century, strong in its program, rich in friends and with reasonable financial stability. It began with only five students. During its hundred years it has claimed more than 3000 graduates who have served in every area on earth. During the century it has enrolled 13,314 students including those in music, art, commercial subjects, the Academy, and the Theological Seminary (during the years it was located on the Heidelberg campus). Its student body at the end of the century numbered 740; its teaching and administrative staff had multiplied many fold over its first faculty of three persons. From a few small rented rooms in a downtown business block it has grown into an institution which is housed in buildings which have a total appraised value of almost \$1,900,000 with land worth almost \$200,000 and books and equipment carried as assets at more than \$85,000. Its library of a few hundred volumes has grown to more than 40,000. An endowment fund of \$1,143,000 compares with a total absence of income-producing funds in the first years, when the meager tuition fees from students which comprised the first support were divided among the professors as their sole salary. In every phase—curriculum, teaching techniques, supplementary student services, objectives—the College has repeatedly adjusted its program to its times and responsibilities and has kept pace with them.

The College has passed into its second century, still believing in its original motto "Religion and Education Are the Safeguards of Our Nation." Its insistence on a democratic Christian education has been justified by events and by the growing educational opinion and movement of American education in this direction. Democracy as a way of living is increasingly heralded as the ideal of our day. The liberal em-

phasis on education grows with the years. Witness general education courses, present discounting of highly specialized education, the insistence on the educated man in contrast to the man merely trained. Co-education becomes increasingly the pattern of American education. Artificial divisions in student bodies, based on wealth and social standing, or on other bases than worth, seem to be disappearing from the academic scene. With corporate living in college-owned and college-managed residence and dining halls, the students of Heidelberg have the opportunity to live, work and play together, forging out their education and philosophy of life in a real community, which is more than a mere discrete assemblage of persons. A relatively small enrollment makes the per capita participation in activities of campus life much higher than in the institutions which record their enrollments by the thousands. Semi-weekly convocations of students and faculty planned for cultural and religious ends develop and cement the common purposes. Small classes, with the professor's interest centered in teaching rather than on research, and the professors' attention to the individual student's needs, serve to provide desirable guidance to students in their quest to attain significant educational and life goals. Active extramural participation in community life gives students an opportunity to learn social life by living it. Whatever the need may be for great institutions of research and specialization, and it is great, our society, which tends to fragmentize education and life, needs increasingly direction within the framework of the type of liberal democratic tradition which Heidelberg, along with hundreds of other similar colleges have fostered, to supplement and complete its technical training.

With the years the Church becomes more and more a dominant institution in our country's life. Never has the percentage of our total population who are members of the churches been so great. Never has education itself been more highly regarded in our country. The dominant intellectual climate of our present society, which elevates individual freedom and frowns on coercive patterns of thought, even when imposed by the State—this climate favors the growth of an ideal of education at the same time liberal and permeated with the Christian ideal. In his last appearance on the Heidelberg campus only shortly before his death President Harner suggested what final and essential faith and belief should be held by the Christian college when he quoted the closing verse of the Heidelberg hymn:

"O God, our help in ages past
Our hope for years to come."

Heidelberg, as other church-related colleges may do, faces its future with confidence because loyalty to this ideal and to the Supreme Being lives in the hearts and minds of the thousands who look to her as their alma mater. That is why, as students and alumni, they sing, wherever they may be gathered:

“Where’er we be
Where’er we roam,
On land or sea,
Our swift-winged memory
In yearnings (yearnings) backward flies to thee.”

Appendix A
Act of Incorporation

AN ACT

To incorporate Heidelberg College at the City of Tiffin,
Seneca Co., Ohio

Sec. 1. Be it enacted by the General Assembly of the State of Ohio, That R. W. Shawhan, Wm. H. Gibson, H. Shaul, Wm. Barrick, H. St. John, J. W. Wilson, Lewis Baltzell, Robert Crum, Frederick Mahl, Dennis C. Stoner, Jacob Kroh, S. B. Leiter, D. Kemmerer, H. K. Baines, J. H. Good, G. W. Williard, E. V. Gerhart, Jesse Steiner, and their associates and successors forever, be and are hereby created a body corporate and politic, for the promotion of religion, morality and learning, by the name and style of Heidelberg College.

Sec. 2. The corporation hereby created may take by purchase, or otherwise, and hold all real and personal estate which may be necessary to and proper for the advancement of its objects, not to exceed the sum of fifty thousand dollars in value, and shall enjoy and exercise all the rights, powers and incidents, and be subject to all the responsibilities usual to corporations of a similar nature in the State of Ohio.

Sec. 3. The persons named in the first section of this act, shall constitute the Board of Trustees of said corporation, until their successors are respectively appointed and qualified; and eight members shall constitute a quorum for the transaction of business.

Sec. 4. The Board of Trustees shall elect from their own number, a President and Secretary of the board, and such other officers as may be necessary to carry out the objects of the corporation, and prescribe their duties and powers, and their terms of office respectively.

John F. Norse,
Speaker of the House of Representatives
Charles C. Converse,
Speaker of the Senate.

February 13, 1851.

Appendix B

Personnel of the College

I. PRESIDENTS OF THE BOARD OF TRUSTEES WITH DATES OF INCUMBENCY

| | |
|--|--------------|
| Lewis Baltzell, Tiffin | 1850-1869 |
| Hon. Warren P. Noble, Tiffin | 1869-1871 |
| Reverend J. M. Le Fevre, Fairfield | 1871-1874 |
| Reverend H. M. Herman, West Alexandria | 1874-1878 |
| Reverend N. H. Loose, Bellevue | 1878-1880 |
| Reverend I. H. Reiter, Miamisburg | 1880-1895 |
| Hon. John H. Ridgely, Tiffin | 1895-1899 |
| George F. Bareis, Canal Winchester | 1899-1932 |
| Otto G. Schmidt, Chicago | 1932-1935 |
| George C. Kalbfleisch, Tiffin | 1935-1949 |
| Hon. Allan G. Aigler, Bellevue | 1949-present |

II. SECRETARIES OF THE BOARD OF TRUSTEES WITH DATES OF INCUMBENCY

| | |
|----------------------------|--------------|
| Reverend Frederick Wahl | 1850-1853 |
| Reverend J. H. Good | 1853-1858 |
| N. L. Brewer, Esq. | 1858-1860 |
| Reverend J. H. Good | 1860-1866 |
| Reverend L. H. Kefauver | 1866-1881 |
| N. H. Loose | 1881-1887 |
| Reverend H. H. W. Hibshman | 1887-1891 |
| Reverend John I. Swander | 1892-1894 |
| Reverend Michael Loucks | 1895-1896 |
| Reverend J. H. Steele | 1896-1902 |
| Hon. J. C. Royer | 1903-1925 |
| Reverend A. C. Shuman | 1925-1946 |
| Reverend H. Grady Shoffner | 1946-present |

III. SECRETARIES OF THE FACULTY WITH DATES OF INCUMBENCY

| | |
|------------------------|--------------------------------|
| Reverend Reuben Good | 1851-1854 |
| Reverend J. H. Good | 1854-1865 |
| Reverend J. B. Kieffer | 1865 (March 3- November 15) |
| Reverend J. H. Good | 1865-1868 |

| | |
|----------------------------|--------------|
| J. A. Keller | 1868-1871 |
| C. Hornung | 1871-1894 |
| Reverend T. H. Sonnedecker | 1894-1905 |
| Reverend F. W. Kennedy | 1905-1920 |
| Reverend H. L. Beam | 1920-1928 |
| Reverend E. H. Zaugg | 1928-1930 |
| K. B. Barnes | 1930-present |

IV. THE CORPORATION

The corporate name of the institution is Heidelberg College. The State of Ohio has vested its control in the hands of a Board of Trustees, constituted at present as follows:

1950-1951

Officers

| | |
|-----------------------------------|------------|
| Allan G. Aigler, Chairman | Bellevue |
| Edson J. Brown, Vice-Chairman | Cleveland |
| Rev. H. Grady Shoffner, Secretary | Miamisburg |
| Russell G. Frantz, Treasurer | Tiffin |

Trustees Emeriti

The date following a name indicates the beginning of service.

| | |
|--|--------|
| Robert C. Chamberlain, ¹ Ph.B., M.D. (1909) | Tiffin |
| George C. Kalbfleisch, ² (1929) | Tiffin |
| Rev. A. C. Shuman, ² A.B., B.D., M.A., D.D., (1904) | Tiffin |

Trustees

Term Expires in 1951*

| | |
|--|-------------------|
| Walton B. Bliss, ¹ A.B., M.A., LL.D. (1937) | Columbus |
| Glen O. Smith, ² Ph.B. (1941) | Cleveland |
| Hon. Allan G. Aigler, ³ A.B., LL.B. (1926) | Bellevue |
| Rev. R. E. Eshmeyer, ⁴ A.B., B.D. (1943) | Akron |
| John H. Shively, ⁵ A.B., LL.D. (1943) | Dayton |
| Rev. Otto R. Gerber, ⁶ A.B., B.D., D.D. (1946) | Massillon |
| Rev. Herbert H. Meckstroth, ⁷ A.B., B.D. (1950) | Bluffton, Indiana |

¹ Elected by Alumni Association.

² Elected by the Board of Trustees.

³ Elected by Northwest Ohio Synod.

⁴ Elected by Northeast Ohio Synod.

⁵ Elected by Southwest Ohio Synod.

⁶ Elected by Southeast Ohio Synod.

⁷ Elected by Michigan-Indiana Synod.

Term Expires in 1952*

| | |
|---|---------------------|
| Edson J. Brown, ¹ B.S., M.D. (1932) | Cleveland |
| Frederick M. Mayer, Jr., ² A.B., LL.B., LL.D. (1949) | Dallas, Texas |
| Rev. H. L. V. Shinn, ³ A.B., M.A., D.D. (1932) | Toledo |
| George W. Merz, ⁴ (1930) | Akron |
| Rev. H. Grady Shoffner, ⁵ A.B., B.D., D.D. (1944) | Miamisburg |
| Rev. T. W. Hoernemann, ⁶ A.B., D.D. (1944) | New Philadelphia |
| Dale M. Pence, ⁷ A.B., M.S. (1950) | Huntington, Indiana |

Term Expires in 1953*

| | |
|---|-------------------|
| Ralph M. Besse, ¹ A.B., J.D. (1949) | Cleveland |
| John H. Rininger, ¹ A.B. (1949) | Dayton |
| Carl W. Ullman, ² Ph.B. (1949) | Youngstown |
| Florence Partridge, ² A.B., M.A., LL.D. (1944) | Cleveland |
| Rev. H. E. Pheiffer, ³ A.B., B.D., D.D. (1937) | Sandusky |
| Frank A. Seiberling, ⁴ L.H.D. (1913) | Akron |
| Grace M. Bareis, ⁵ A.B., Ph.D., Pd.D. (1935) | Canal Winchester |
| Jay L. Goodin, ⁶ A.B. (1937) | Canton |
| Rev. Cecil A. Albright, ⁷ A.B., B.D. (1946) | Detroit, Michigan |

Term Expires in 1954*

| | |
|---|-----------------------|
| Julius E. Bohn, ¹ A.B., M.A. (1946) | Springfield, Illinois |
| J. Hadsell Baum, ² A.B. (1948) | Tiffin |
| Roswell F. Machamer, ³ B.S., M.D. (1946) | Tiffin |
| Rev. O. W. Haulman, ⁶ Ph.B., B.D., D.D. (1942) | Akron |
| Rev. Gerson Englemann, ⁵ A.B., M.A., B.D., D.D. (1942) | Cincinnati |
| Melvin R. Bixler, ⁶ A.B., M.A. (1946) | Louisville |
| Leo Kirsch, ⁷ (1945) | Decatur, Indiana |

V. ADMINISTRATIVE STAFF OF THE COLLEGE, 1950-1951

| | |
|--|--------------------------------|
| William Terry Wickham, A.B., A.M., Pd.D. | President |
| Albert Walker, A.B. | Assistant to the President |
| Ira W. Frantz, A.B., B.D. | Director of Church Relations |
| Ruth Alice Miller, A.B. | Secretary to the President |
| Russell G. Frantz, B.S. | Treasurer |
| Karl W. Goetz, A.B. | Supt. of Buildings and Grounds |

* Term expires immediately after the annual meeting of the Board in May or June of this year.

| | |
|---|------------------------------|
| Benjamin B. Hope, B.S. | Assistant Treasurer |
| W. Vernon Rohe, A.B. | Accountant, Mgr. Book Store |
| Frederick Daniel Lemke, A.B., A.M., Ph.D. | |
| | Dean of the College |
| C. Lucile Christman, A.B., B.S., B.Mus. | Registrar |
| Kenneth Boyd Barnes, B.S., M.S. | Secretary of the Faculty |
| Grace Leslie, B.S.M., M.S. | Dean of Women |
| Charles M. Prugh, A.B., Th.B., Th.D. | Dean of Men |
| Halford R. Conwell, A.B., A.M. | |
| | Assistant to the Dean of Men |

Admissions and Alumni Office

| | |
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| Edwin Roland Butcher, A.B. | |
| | Alumni Secretary and Director of Admissions |
| William G. Yackey, A.B. | Assistant Director of Admissions |
| Ralph D. Foutz | Publicity Assistant |

Library

| | |
|--------------------------------------|---------------------|
| Dorothy Elizabeth Berg, A.B., B.L.S. | Librarian |
| John Henry Becker, A.B. | Assistant Librarian |

Health Service

| | |
|----------------------------------|----------------------------|
| Ralph E. Hershberger, B.S., M.D. | Director of Health Service |
| Annette E. Kewley, A.B., R.N. | Assistant Director |

Dining Halls and Dormitories

| | |
|------------------------------------|---------------------------------------|
| Susie Edessa Agey, B.S. | Director of Food Service |
| Margaret Hedland | Assistant Director |
| Doris Margraf | Manager of "The Cave" |
| Ray Baker, A.B. | Head Resident of Main Street House |
| Mamie Fairfield Cobbold | Head Resident of "T" Dormitory |
| Helen W. Fleet, A.B., B.S. in L.S. | |
| | Head Resident of Founders Hall |
| John M. Haberman, B.S., M.S. | |
| | Head Resident of Circular St. House |
| Beulah Osgood | Head Resident of France Hall |
| Lenore Osterholm, A.B., A.M. | Head Resident of Hoke House |
| Mallie Royer | Head Resident of Williard Hall |
| Sophia Louise Schaad, B.P. | Head Resident of Keller Cottage |
| Della Slagle, B.L. | Head Resident of Harner House |
| Minnie Woodruff | Head Resident of Greenfield St. House |

VI. THE FACULTY. 1950-1951

The date following a name indicates the beginning of service of Heidelberg College. A second date, where given, is the year of retirement.

William Terry Wickham (1948) A.B., A.M., Pd.D.; President

Emeriti

Joseph William Lester Jones (1902-1943) A.B., A.M., Ph.D.; Professor Emeritus of Psychology and Philosophy

*Albert David Keller (1896-1938) A.B., A.M.; Librarian Emeritus

Alice Maud Moudy (1924-1943) A.B., A.M.; Professor Emeritus of French

Mary Isabel Park (1905-1939) A.B., Ph.D.; Professor Emeritus of Philosophy

Sophia Louise Schaad (1923-1940) B.P.; Principal Emeritus of the School of Art

Martin Walker Smith (1921-1948) A.B., A.M.; Professor Emeritus of History

Professors

Kenneth Boyd Barnes (1927) B.S., M.S.; Professor of Chemistry

Harry Robert Behrens (1916) B.Mus., M.Mus.; Professor of Violin and Theory, Director of the Conservatory of Music

August Henry Dahlstrom (1928) A.B., A.M., Ph.D.; Richard Favorite Professor of German

John Wade Fausey (1939) B.F.A., A.M.; Professor of Education, Director of Student Teaching

William Henry Gibson (1931) B.Mus., M.Mus.; Professor of Piano and Organ

Forrest Mearl Keen (1944) A.B., Ph.D.; Professor of Sociology

John I. Kolehmainen (1938) A.B. A.M., Ph.D.; Professor of Political Science

Frank R. Kramer (1938) B.H., A.M., Ph.D.; Professor of Latin and Greek

Frederick Daniel Lemke (1933) A.B., A.M., Ph.D.; Alumni Professor of English

Grace Leslie (1946) B.S.M., M.S.; Dean of Women

Ino Lenore Osterholm (1923) A.B., A.M.; Professor of Spanish

Charles M. Prugh (1946) A.B., Th.B., Th.D.; Dean of Men

* Deceased February, 1951.

George Alfred Stinchcomb (1919-1943, 1946) B.S., A.M., Ph.D.; Professor of Physics

Theodore Roosevelt Turney (1930) A.B., A.M.; Professor of Physical Education, Director of Physical Education

Edward Irwin Franklin Williams (1915) Ph.B., A.M., Ph.D. Litt.D.; S. S. Rickly Professor of Education

Ira Templin Wilson (1923) A.B., A.M., Ph.D.; Professor of Biology

Associate Professors

Benjamin Grote (1949) B.Ed., A.M., Ph.D.; Associate Professor of Geology-Geography

Howard E. Menke (1944) A.B., M.A.; Associate Professor of Mathematics

Ferris E. Ohl (1946) B.Mus., M.Mus., A.M.; Associate Professor of Voice

Thelma Hildegard Pearson (1945) B.S., M.S.; Associate Professor of Home Economics

Roger Lincoln Shinn (1949) A.B., B.D., Ph.D.; Associate Professor of Religion and Philosophy

Edward Earle Stibitz (1935) A.B., B.D., A.M., Ph.D.; Associate Professor of English

Assistant Professors

Clarence W. Assenheimer (1948) B.S., A.M.; Assistant Professor of Instrumental Music

Robert A. Bazlen (1948) B.Ed., M.S.; Assistant Professor of Economics and Business Administration

John Morgan Bevan (1949) A.B., B.D., A.M.; Assistant Professor of Psychology

Merle Meredith Burke (1946) A.B., A.M.; Assistant Professor of English

Robert Bernard Davis (1950) A.B., A.M.; Assistant Professor of English

Mabel L. Everett (1949) B.S., M.A.; Assistant Professor of Education

John Hawkes Green (1949) A.B., A.M.; Assistant Professor of Sociology and Psychology

Ralph Hathaway (1948) Ph.B., A.M.; Assistant Professor of Education

Paul H. Hoerneman (1946) A.B.; Assistant Professor of Physical Education

William Pryor Irwin (1950) A.B., A.M.; Assistant Professor of Political Science

Donald Charles Kleckner (1948) A.B., A.M.; Assistant Professor of Speech

- Carl Grover Klopfenstein (1948) A.B., A.M.; Assistant Professor of History
 John William Lowe (1948) B.S., M.S.; Assistant Professor of Economics and Business Administration
 Arthur George McQuate (1944) B.S., M.S.; Assistant Professor of Biology
 David Stockwell Noss (1950) A.B., B.D.; Assistant Professor of Religion
 Archie MacNeal Thomas, Jr. (1947) A.B., M.A.; Assistant Professor of Speech

Instructors

- Jean Bressler Beamenderfer (1948) B.S., M.S.; Instructor in Secretarial Studies
 Halford Roger Conwell (1950) A.B., A.M.; Instructor in Psychology
 *Margaret L. Dunk (1950) A.B., A.M.; Instructor in Voice
 **Elizabeth Kreckler Gajus (1947) B.Mus., A.B.; Instructor in Voice
 Vernon A. Garver (1949) Ph.B., M.A.; Instructor in Education
 Henry Edward Genz (1949) A.B., A.M.; Instructor in French
 John M. Haberman (1949) B.S., M.S.; Instructor in Chemistry
 Robert Clinton Johnson (1947) B.S., M.S.; Instructor in Engineering Mathematics
 Esther Willoughby Klopfenstein (1946) B.Mus.; Instructor in Piano
 Evelyn M. Levers (1950) B.S. in Ed., A.M.; Instructor in Physical Education
 Curtis C. MacDonald (1946) A.B., A.M.; Instructor in History
 Evangeline Ann Mitchell (1950) B.M., M.M.; Instructor in Piano
 Olga Ostapchuk (1948) B.Mus.; Instructor in Piano
 Libuse Lacina Reed (1947) A.B., M.A.; Instructor in English
 Helen Mohr Reynolds (1944) A.B., M.S.; Instructor in Home Economics
 Maynard Herman Strothmann (1950) A.B., B.D., S.T.M.; Instructor in Religion and English
 Ben Wilson (1948) A.B.; Instructor in Physical Education

Assistants

- Ray Baker, A.B.; Assistant in Physical Education
 Jane Cartwright Gousha, A.B.; Assistant in Education
 Victoria S. Rendoff, B.S.; Assistant in Chemistry

* Second Semester 1950-51.

** First Semester 1950-51.

Part-Time Staff

Kathryn M. Kalbfleisch (1941) A.B.; Instructor in Photography
Virginia Irwin Kildow (1944) B.S.; Instructor in Art
James C. Leahy (1948) B.S., C.E.; Instructor in Surveying
Dorothy Ellen Ohl (1946) B.S.; Instructor in Piano
Mary Isabel Park (1905) A.B., Ph.D.; Lecturer in the History of Art
Robert F. Risse (1950) B.S.; Instructor in Engineering Drawing

Appendix C
Official Heidelberg Songs

I. HEIDELBERG

Music by Professor F. A. Power

Words by J. E. Hartman, '96

Sweet Alma Home!
Where'er we be,
Where'er we roam
On land or sea,
Our swift-winged memory
In yearnings (yearnings) backward flies to thee.

CHORUS

Sing Alma Mater, Heidelberg!
Sing till the vaulted heavens ring!
Sing till the gales on swiftest wing
Bear the song away!
Sing till returning echoes bring
Back again the lay!
(Sing till the echoes bring back the lay)
Sing Heidelberg!

We love thy walls,
Thy ancient name!
We seek thy halls
And greet thy fame!
And brightly gleams the flame
That love (that love) enkindles to thy name!—CHORUS

Still hear the song
We raise to thee;
'Twill not be long
We'll part from thee.
But tho' thy courts we leave
To thee (to thee) in love we ever cleave.—CHORUS

Let scepters break
And kingdoms fall!
Let powers quake,
And vanish all!
Yet wilt thou reign secure
Within our hearts (our hearts) while they endure!—CHORUS

II. OLD HEIDELBERG

Adapted from "Alt Heidelberg, du Feine"
Heidelberg University, Germany

Old Heidelberg the finest
In honor, faith and lore,
Thy name and thy traditions
Shall thrill us evermore.
Fond haunt of jolly fellows,
Sweet shrine of maidens fair,
Thy loyal sons and daughters
With praise now fill the air;
With praise now fill the air.

CHORUS

And when the storms of life press sore,
When all the world seems cold,
We'll find a welcome as of yore,
In Heidelberg of old;
In Heidelberg of old.

As when from out the Southland
Soft vernal breezes blow,
Thy courts the fragrant blossoms
Be-deck with bridal glow;
So thou within our hearts enshrin'd,
Dost cheer us as a bride;
Then thrilling as love's sweetest note,
Thy name swells on the tide;
Thy name swells on the tide.—CHORUS

III. *HEIDELBERG VICTORY MARCH*

Music by Myron B. Barnes, '28 Words by Catherine Morneweck, '31

Fight on, Oh Heidelberg, stalwart and true,
There on the gridiron our College defend.
Bear thru the conquest her colors so bright,
See how they float on high!

Keep them forever untouched by disgrace,
Bear on her banners caressed by the sun,
Cherish them ever upon battle fields,
Bear them to Victory—

Undimmed by passing of the years
Heidelberg march on!
See our Student Princes
Champion the cause of right!
Red and orange and black
High above the strife!
Fight on Heidelberg,
And vict'ry shall be thine!

Appendix D

Naming of Heidelberg

*Letter of S. S. Rickly, Concerning the Naming of Heidelberg College,
Columbus, Ohio, October 3, 1900*

To the Synod of the Reformed Church, Convened at Basil, Fairfield Co., O.

Gentlemen:—Whereas, there seems to be a pardonable want of information on the subject of the early history of Heidelberg College, allow me to state a few leading facts connected therewith.

About the year 1846 or 7 the Synod appointed a committee of three to receive proposals for the location of the proposed Theological and Literary Institution of the Church in the west.

In 1849, after the breaking out of cholera in this city, I went to Fairfield county to escape from the scourge, and in my peregrinations came to Tarlton, where the citizens desired me to establish an academy.

I did so, fitting up a suitable hall with modern improvements and soon had a flourishing school.

During the winter following, at my suggestion the citizens met in the Reformed church there, and after discussing the question of raising a fund for the purpose of securing the location of the proposed institution, a subscription of five thousand dollars and a suitable location of four acres of land was secured, and the committee called a special meeting of Synod to be held at Tarlton early in the spring of 1850.

PROCEEDINGS

After the synod had been called to order, the proposition of the citizens of Tarlton was presented and accepted. Afterwards the question of the name of the institution was brought up, and among others, the late Rev. J. H. Good made a lengthy speech in favor of calling it the "Tarlton College," and at the conclusion of his speech, and before a vote was taken, he left for his home, then in this city.

After his departure the question of the name was still under discussion when the Rev. Henry Williard suggested the name of Heidelberg, and this being considered appropriate, was unanimously adopted

as the name for the new institution. By the same vote, the undersigned, who had been principal of the Tarlton Academy, was elected president. After the appointment of a building committee of the following named gentlemen, O. Ballard, A. Lybrand, W. B. Hawkes, S. V. Firor and Norman Julian, the synod adjourned sine die.

COMMENTS

I presume that if the Rev. J. H. Good had stayed at the meeting till its close, he would have correctly reported its proceedings, but he did not stay, and doubtless presuming that because he had made what seemed to him a convincing speech in favor of calling the institution Tarlton College, the synod so named it, but as stated above, it did not name it Tarlton College, but Heidelberg.

I myself, never heard the name of Tarlton College mentioned until a few years ago, since which time I have endeavored to disabuse the minds of those interested of this error. . . .

Allow me to suggest that the resolution adopted at the Synod of Navarre in reference to the name of the institution be rescinded as having been uncalled for, superfluous, unjust to the Rev. Henry Williard, who suggested the name of Heidelberg, and discourteous to the synod which adopted it. There is internal evidence in that resolution itself that the name of Heidelberg had been applied to the college at Tarlton. Otherwise how could the church have indicated its preference as stated in the resolution for that name when no other institution than that at Tarlton could have been meant.

If Mr. Williard did not suggest the name of Heidelberg, and if the undersigned was not elected president of this institution at Tarlton, then the likenesses of these persons in the chapel of Heidelberg University ought to be obliterated. . . .

Mr. Williard prayed more fervently and labored more zealously for the establishment of this institution than any other man in the church, and to deprive him of the credit of having suggested the name of the Institution, and for the establishment of which he labored so zealously, would be criminal.

I have not in my experience of eighty years, met with a case of such persistent misrepresentation of a historical fact, as this case of calling the institution Tarlton College.

There has also been an evident attempt at belittling the importance of the institution while located at Tarlton, but as a matter of fact Heidelberg College during its existence in Tarlton had more pupils

than Heidelberg College had during its first year of existence in Tiffin.

. . . the pupils from the Tarlton institution have achieved distinction in their subsequent careers worthy of an older institution. . . .

Nor should it be forgotten that a number of the ladies attending that school became afterwards prominent members of society. It is to be hoped that after the lapse of fifty years your reverend body will do justice to the persons interested in the matter of naming the institution at Tarlton, and that the truth of history may be vindicated by your action, and let it be and remain Heidelberg College at Tarlton and Heidelberg College relocated at Tiffin and Heidelberg University forever. . . .*

S. S. RICKLY

* *Acts and Proceedings of the Ohio Synod of the Reformed Church in the United States*, Basil, Ohio, October 3-8, 1900, pp. 68-70.

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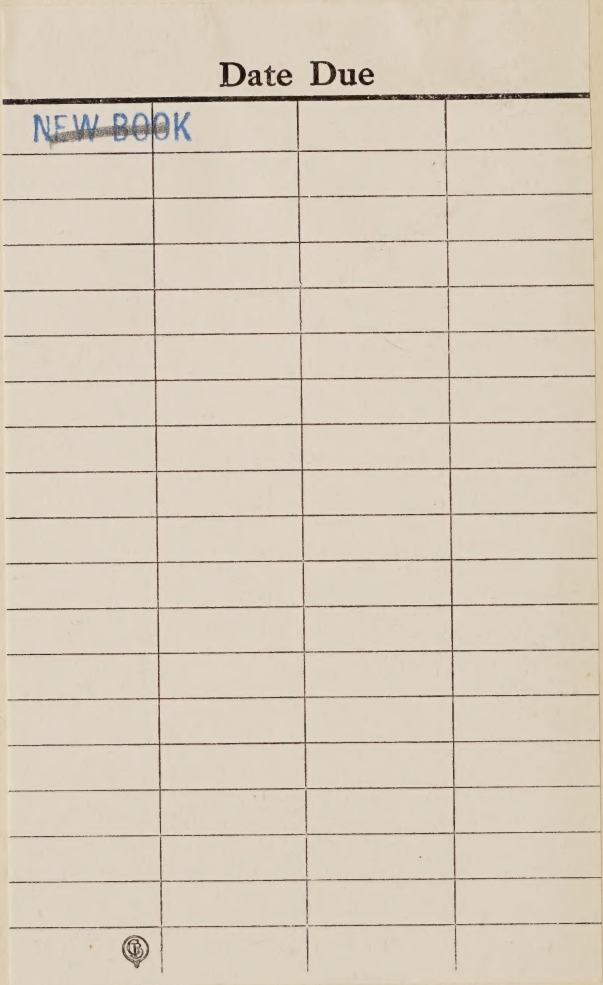
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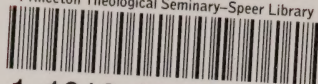
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